

# THE CHINESE RECORDER

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*Editor:* FRANK RAWLINSON

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## EDITORIAL OBSERVATIONS

### CHINA'S NEW MOTIVE

The term "new," as descriptive of China's present situation, is usually used loosely and often inappropriately. Much now embodied in national programs is rooted in China's ancient lore. Nevertheless China is facing and experiencing something *new*. It is true that Buddhism, after about a millennium of penetration, helped greatly to stimulate the rethinking which expressed itself in the Sung philosophy. Some Chinese writers also locate the beginning of China's present cultural revolution in the "philosophical Renaissance" of 300 years ago, which was due partly to the then urgent need for internal reform. But both these were movements of speculative, humanistic thought rather than practical or, as moderns put it, "scientific" thought. Now Chinese thinkers are delving not only into human "affairs," the philosophical vogue accepted and passed on by Chu Hsi and Wang Yang Ming, but they are seeking to change also their physical and political environment. China is trying, for instance, to set up not only a new governmental personnel but also new political principles. In the past the Chinese people have often *assimilated* much that came from the outside. Buddhism has, for instance, been assimilated by the Chinese in the sense that while it is still Buddhism it has undergone subtle but nevertheless real modifications in the process. But the present situation is new in that it involves a China-centric *readjustment* to the outside world that must finally result in a China different from what it ever was before. This is a new motive. This new situation includes a China-

centric intellectual scrutiny of Christianity, in which, for the first time, the popular mind of China is aware of the inherent implications and potentialities of this religion. Christianity in China must, in consequence, hereafter stand on its own value as a religion and stimulant of service. That is the new aspect of the situation for Christianity. The change that is thus slowly taking place in Chinese Christian thinking is, like that in the mind of China in general, the most encouraging sign of present-day progress. It indicates a new situation just because it embodies a new motive.

### CHINESE CHRISTIAN CREATIVENESS

Now that the Chinese Church is practically free from the prestige of foreign diplomatic protection, becoming free from extra-China ecclesiastical authority and rapidly becoming, for perhaps the first time, really China-centric in consciousness and control—though none of these changes are equally evident everywhere throughout its borders—can it meet the situation thus emerging by becoming spiritually creative? This is, in a general way, its greatest need! Creative capacity cannot be contributed from the West. It must develop spontaneously! That the Chinese mind and heart inherently possess this creative capacity China's literary and philosophical creativeness conclusively show. What, then, are the essential conditions under which this creativeness may develop in the Chinese Church in a true Christian way? These, we take it, are three. In setting up these conditions Chinese and western Christians may—indeed *must*—cooperate. The first is *hopefulness*. By this we do not mean a superficial optimism that minimizes the difficulties threatening Chinese Christian creativeness. These are, indeed, numerous, huge and baffling! But Christian workers should face them in the hope of finding Christlike ways through and over them. Second, everything said and done by Christians in China should be rooted in Christlike *sincerity*. This is necessary in order, first, that Christian creativeness in China may accord with the Chinese philosophical emphasis thereon and, second, that there may be freedom in experimental search for Chinese Christian ways of thought, worship and service. Intellectual uniformity among Christians is no more possible than among those in any other walk of life. But all Christians should enjoy real freedom in sharing with others such facets of the truth as each may discover. Sincerity must be the motive in such a mutual search. The western scientific emphasis also makes such sincerity an essential virtue. It means, of course, that the Christian should be interested primarily in the truth whether put forth by one's self or others. Third, this Chinese Church creativeness must be rooted in a vital *awareness of God*. Chinese Christians may discard western dogmas and work out some of their own. But to be Christian this creativeness must begin in and accord with

a vital awareness of God. In so far as Chinese Christian creativeness increases we shall see the Renaissance within the Church, which however hopefully viewed moves rather slowly, become a glowing reality. Such creativeness is the necessary corollary of the administrative devolution now going on.

### THE STATES OF THE CHURCH

The mind of the Chinese Church is awake and self-conscious. But awakened to and self-conscious of, what? In some centers it has declined; in others it is static; others show a halting readjustment; in some it is responding alertly to new challenges. Under such circumstances it seems beside the point to talk of one *state* of the Church: there are, instead, a number of *states*. The first of these is that of *realization* that the Church, as built during the last century and a quarter, is not adequate to the demands of the emerging new China. This involves no disparagement of earlier workers. One fruit of their effort is a complicated situation that must be measured and mastered anew. Another state is the *discovery* that many of the old methods now lead nowhere. This was specifically brought to our attention recently in regard to religious education. This has become acute through China's demands that religious efforts and services in schools be made voluntary. This necessitates, for many, the setting up of a new goal. To know, however, that one is getting nowhere is usually the preliminary condition to trying anew to get somewhere. Another state is that of *searching* for spiritual realities. What, viewed against the background of western divisionism, is Christianity? The momentum towards Christian Unity has slowed up. This is due to the fact that, heretofore, its initiative and the moulds in which it was cast were mainly western. How now can a China-centric Church release its own impulse therefore and find moulds according with Chinese genius? Christians are becoming increasingly aware that their religion overlaps at certain points with China's non-Christian systems. How shall they use their awareness of God as a test of those values in these other systems which might be contributory to the building up of a vital Christian life? And finally there is the state of an emerging Christian *rearticulation*. In order that their beliefs may become their own vital faith Chinese Christians must build on and around their own experience of God in Christ. Shifting and contrasting views of church authority make it urgently necessary that the Church learn and wield its own. Chinese Christians need, also, to accept more generally and completely responsibility for the Christian message and service to China. All this calls for spiritual rearticulation. These four *states*, and others not mentioned, are among the realities of the situation. Such *states* do not permit of rapid progress forward at the moment. They suggest, however, that Christianity in China is now facing its supreme opportunity.

## CHINA'S "GOSPEL" CHRISTIANITY

We have frequently mentioned the fact that the tendency of thoughtful Chinese Christians is to peer through the creeds and center their attention on the person of Christ, seeking thereby to understand and master his secret and way of life. Such a focusing of spiritual attention is encouraging. It is one step in the spiritual creativeness of the Chinese Church. This tendency is not due solely to impatience with western dogma and divisionism: for many who manifest it have no deep understanding of either. In part it runs with Chinese psychology. Buddhism has, it is true, developed a mass of psychological and religious literature. But the Buddhist laity know little of this. Their religious interest centers in certain personalities. Furthermore much Chinese philosophizing likewise centers in outstanding personalities and their significance as revealing the entity underlying all things, and the type of social personality that living in accord with their teachings ought to produce. Since many Chinese Christians are now thinking for themselves they tend to move along the lines of Chinese psychology. Such a centralization of spiritual attention on Christ is, furthermore, evident in the West also. It is an attempt to rediscover and release the fundamental dynamic embodied in his personality. There is, moreover, another explanation of this "Gospel" Christianity in China that has been overlooked. We refer to the fact that, in so far as the Bible is responsible for Chinese ideas about Christianity, it is the *Gospels* which hold the chief place. Evangelists and pastors have, it is true, been trained in the entire Bible and theology. These they must have shared with those they served. A proportion of church members, also, have had the entire Bible. But the bulk of the Chinese Christians and those non-Christians who have learned of Christianity through its Classic have done so through the Gospels. In 1894 of 989,720 Scriptures published less than one per cent were entire Bibles, only about three per cent New Testaments, while about ninety-six percent were Gospels. In 1914 the total sales of the three Bible societies were 6,014,857. Of the sales of this year, and those of 1905 and 1911, less than ten percent were entire New Testaments, and a much smaller percentage entire Bibles. During eleven months in 1928<sup>1</sup> these societies distributed 11,453,783 copies. Of these less than one percent were entire Bibles, about three percent entire New Testaments and the remainder portions, *mainly* Gospels. So far, therefore, as reading the Christian Classic is concerned, the tendency has been towards a "Gospel" Christianity. Will Chinese Christians begin their spiritual creativeness with this "Gospel" Christianity? We should be glad to hear from our readers further about this interesting situation.

1. CHINESE RECORDER, March, 1929, pages 197.

**COMPULSORY MILITARY TRAINING**

We were recently asked our opinion on the question of compulsory military training in middle schools as now required by the National Government. Like most Christians and Christian institutions we have not yet done much thinking on the problem so far as it concerns China. We do, it is true, side definitely with those who oppose compulsory military training in particular and militarism in general. And that for a fundamental reason, namely, that war and the display of militarism will lose neither their code of inevitability or their attractiveness to the volatile so long as youth is inoculated with their narcotic stimulus during its most impressionable period. The schools must be factors in training youth against militarism just as, in their presentation of history and their dramatic glorifications of the military heroes of the past, they have helped tremendously in training them for it. But inasmuch as the "Christian" nation we represent has not settled the problem either of war—though it is rapidly developing an anti-war mind—or of compulsory military training, we hesitate to tell the Chinese either in a particular institution or at large what they should do. China's reasons—whether valid or not—for this and other military measures seem fairly obvious. They are trying to qualify for the family of nations. Unfortunately it is the strong arm of militarism of which they are most conscious in modern contacts with that family. Furthermore they note that military biceps are still given a meed of glory by its leading members. Unfortunately they have concluded that swollen military biceps are essential to qualifying as an equal therein. Then, too, the question of national defence in the old military way agitates them. They *might have* to fight! They must not only have men to do the fighting but must also, they think, inoculate them with the fighting spirit. Some of them, furthermore, claim that military conscription will put an end to the evils of the mercenary system and enable them to educate soldiers vocationally and politically as well as fit them to fight. Now were we, under such circumstances, in charge of a school we should not wish to tell the Chinese concerned what they *must* do. We should, however, wish to share our convictions with them: for such training will, we are sure, have serious consequences. The danger at present, however, is that in Christian institutions the whole issue will go by default. That danger must be averted! Christians must face it from the Christian viewpoint! It is one of those concrete problems that vitalize the study of the implications of a thorough-going Christianity. We should, therefore, like to see the question discussed by all schools. At present it concerns individual schools primarily. Perhaps the Government will not press the issue on a school with a strong conviction against it or unable to finance it. No Christian group has so far put forth any statement

thereon, so far as we can ascertain, which might serve as a guide for the future.

### CALL FOR RECRUITS

We have drawn attention several times to the loss of Christian leadership resulting from Revolutionary upsets and attacks upon Christianity. Were these lost leaders all weaklings we might view the loss with equanimity. But they are not. Some of them have become active Christian laymen. That is a gain. We find, also, that the Student Volunteer Movement in China wields little influence as a factor in making up these losses. It appears, moreover, as difficult to secure volunteers for mission work in China as it is to secure Chinese for Christian service therein. Now devolution is a fact in China. The Chung Hua Sheng Kung Hui has, for instance, now ordained three Chinese bishops and has elected two others in West China for that high office. The Church of the Brethren in Shansi has also recently ordained its first Chinese bishop. It is unfortunate that at a time when devolution in the Chinese Church is thus going forward the recruiting of Chinese leaders for the tasks thus devolving upon their Church is going backward. This at a time when events demand that the Church become Chinese is disconcerting. But the most serious aspect of the situation is that unless this backward eddy in Chinese Christian leadership is deflected forward again it will mean, a decade or so hence, a shortage in Chinese Christian leadership of quite serious proportions. There is needed, therefore, at once a "vigorous program of recruiting" for every branch and aspect of the Christian Movement in China. For this to be a really Chinese-Church-centric appeal it should come from those Chinese leaders who are still carrying on, often with heroic self-sacrifice. Is there not some way whereby this existing Chinese Christian leadership might formulate and issue an appeal to the youth of their own people thereby calling them to a share in the high privilege of Christian service? This might be done either by such leaders in a particular section of China getting together and doing it or, what would be better, by having some of these representative Chinese leaders get together in a special conference to do the same thing on a national scale. For missions and missionaries as such to do it would place the fulcrum of such an appeal outside the Chinese Church. To suggest that Chinese Christian leaders should do it is, we are aware, hedged about with serious difficulties. Yet such an appeal can only be "vigorous" and meaningful to-day in so far as it comes from Chinese to Chinese. In any event we pass this suggestion on for consideration. It is another step in the spiritual creativeness of the Chinese Church. The situation is desperate! It is not a question of places or methods of training but of securing men and women to train: nor is it one of openings for service but of holding workers when secured and trained.

# The State of the Chinese Church\*

SYMPOSIUM

## I. Szechwan

THE one outstanding fact about conditions of Christian work is that they are *always* changing—otherwise, it is not ‘Christian’ work and there is no progress. The amazing feature in present conditions is, of course, the rapidity with which the changes are taking place. To begin, in a general way, with the distant past and the immediate future; church history would remind us that ultimately the most important conditions affecting the Christian movement, are those which act upon it ‘indirectly’ rather than those which would appear to have a more ‘direct’ bearing. Of conditions which operate ‘indirectly’ those which are definitely linked up with the changing life of the people, would seem to be significant beyond all others. It is here we touch reality. The life of China is changing with accelerating speed, and Szechwan is part of China and part of that life.

To mention three or four of the more obvious lines of development; even in this distant, rocky, hilly province, the valleys are being filled and the mountains brought low, to prepare the highways of commerce. The sedan chair and the coolie basket are giving way to the rickshaw and the motor bus. The country is changing from bamboo to gasoline over night and all forms of industry and commerce seem compelled to fall into line with the trend of the times, and with the new developments in rapid communications. What has this to do with the Christian Movement in Szechwan? Did we know just how many ambitious young Christians were throwing themselves into the forefront of the new economic life of the province and taking advantage of the changing industrial conditions to become dominant leaders in the commerce of the future—if we knew this (and they are not a few), then we might answer the question and estimate something of the meaning of this changing condition upon the future life of the church. How strongly it will assist in bringing in self-support and how far it will re-act in providing the Christian Movement with confidence and enterprise, cannot now be computed, but should be noted, for its influence will not be small.

One result is already noticeable: the change in the industrial and the economic situation is bringing the students in our industrial

\*We hope to secure some more statements of a similar type from other sections of China.

institutions to realize, as never before, that the highest purpose of Christian education is not necessarily to prepare men for a mission job, but to open their minds so that they are ready to cope with the advantages and opportunities offered them by the changing conditions in all lines of life.

As we look to the future, more important, indeed, than the effect of these new conditions upon the Church, is the effect of the Church upon these conditions. "To what extent, will the entrance of Christian business men into the world of industry, conduce to permeate that world with Christian values?" is a question, that even now, some Christian business men in some places have already begun to answer.

Of all the drastic changes proceeding during the last few years none is fraught with more significance for the future life of the people, than that taking place in the relations between the sexes. This has passed the stage of being a 'problem'; it has become a revolution. Affecting, as it does, so intimately and so fundamentally the character of the homes of the land, it obviously influences all political, all economic, all religious and all cultural phases of life. In an amazingly short space of time the retiring, shy, passive, Chinese maiden of former days has developed into a free, natural and rather positive personage. In Szechwan 'This Freedom' has come in with a 'bang', in more ways than one. Here again the question rises; "In what way is this change affecting the Christian Church, and how is the Church affecting it?"—for, to the Church as well as society, it means fearful dangers and heavenly possibilities.

To some who have been tied in childhood to uncongenial companions, by parents who have no understanding of the new life that is stirring their hearts, the temptation to break away seems almost irresistible. One Chinese Christian leader recently deplored this as dangerously imperilling the reputation of the Church among the better class of non-Christian people. One of the most serious aspects of the case in this connection, is that the churches in western lands appear to be becoming less and less able to solve the problem for their countries. Our loose anti-Christian conceptions in relation to divorce and re-marriage, bode ill for the outcome of this question as it affects the life of the people both within and without the Church. The 'thought' of the Christian Church towards the problems of life, seems to move in waves across the world, raising or lowering ideals and standards of morality as it passes through each land.

To turn to the happier side of the question, this new freedom allows for the bringing in of new forms of helpful and natural activity in church work, for mixed choirs, for young people's work, for the invigorated thinking and its expression which arises from the natural and intelligent meeting of young men and women, not to speak of the divine

romance it adds to life or of the possibilities it offers for the establishment of Christian homes, based on mutual affection and congeniality. The impression in society at large, seems to be that the Church has rather leaned to the side of freedom in the relations between the sexes: the present conditions thus furnish an opportunity to display, by exercising special care, freedom without licence and an example of real Christian liberty, under real Christian restraint. That the Church is doing so, at least to some extent, would seem to be evidenced by the fact that so many non-Christian parents prefer to place their daughters in Christian institutions.

The politics of Szechwan, is (as in other provinces) one phase of life that just now is particularly colorful and real, and hence bound to condition the development and progress of the Church. At present the relation between people and government is not a mere question of sentiment or a theoretical problem. It is a live issue, bearing on the price of rice and the safety of the family; it touches also, the deep emotional chords of patriotism and race prestige. China has had many interludes of disorder, during her long history, while the dynasties changed hands, but she has never had an interlude in which the whole world sits, camped upon her front door-steps and the back verandah as well, shouting in through every window, injunctions, advice, scoldings and threats—nor has she ever before passed through an interlude during which her whole population went to school, to learn the hitherto unheard-of lessons, regarding their place in the economy of life and of the world. We may not forecast the outcome, but we know that China will never again be like she has been in the past. What meaning then does all this have for the Christian Movement?

A missionary relates, "In a number of the smaller hsien cities, the better educated young ministers are found to occupy a peculiarly influential place in the life of the community. They work in with the officials; helping them to inaugurate the social reforms urged by the Nanking Government. The officials in facing the new program sometimes find themselves embarrassed either to understand or to carry them out and are only too glad to enlist the willing service of men who have had special training in our mission colleges along lines which enable them to grapple with such problems. Christianity and a Christian view of life must ultimately come in on the tide of a new-thought movement and with new forms of life."

This means not only that political changes are conditioning the advance of the Christian Movement, but that it in turn is conditioning and adding quality to the political life of the people. As one Chinese editor recently remarked, "The Government in its relation to anti-opium, anti-footbinding and many other reforms, has taken over what heretofore has been the program of the Church only."

Taking the English Bible as their text book large classes of students in the government schools at Chengtu have been taking Biblical instruction from missionaries, the teaching being carried on at the college.

On Christmas day anti-Christian leaflets describing the manner in which Christian culture is supposed to be ruining the nation, were widely distributed on the streets of the capital. This was followed by student parades and anti-foreign and anti-Christian haranguing. In other places, throughout the province, Christmas gatherings were broken up and church furniture smashed to pieces.

In a certain station a strong young Chinese doctor has been the backbone of church work during the absence of the missionaries. On one occasion when General Yang Sen visited the place he asked this doctor if the foreigners were coming back. He replied that he did not know but he thought they were. General Yang then asked "If they don't come, will the church carry on?" "Of course," answered the doctor. "But," said the General, "if they don't come back will they continue to support the work of the church?" "Certainly! Hasn't the work been carried on for over a year and a half? Hasn't money come to us as usual? Of course western Christians will support our work," he replied. With that General Yang just shook his head and said "Well, that's strange; that's very strange!" General Yang has already contributed \$2,000 and promised \$1,000 more to this doctor's work.

Many mission properties in Szechwan are still occupied by the military and in some stations even church buildings are not yet all vacated. Military occupation of mission properties and anti-Christian activities are at the present hard to bear, but even so we should not forget that these persecutions are but the by-product of a 'thought' revolution and not the result of a deliberate policy on the part of the government of the country. In the first few centuries of the Christian era persecution was a deliberate policy on the part of the rulers of the land; and it has frequently been thus in the history of the Christian Church. That it is not so at the present time in China, should be a matter of thankfulness.

Another missionary writes, "The Church, if she remains true to the spirit of her master, will draw to herself other kindred spirits. We met a young man in one of the stations; he has a position of authority in the law administration office, and was drawn towards the local church as a place where he could find sympathy and help, for he had a burning desire to serve and, if necessary, sacrifice himself for his fellowmen. I had a long earnest talk with him such as I have not had with any Christian. He called himself a 'Socialist,' but expressed his willingness to study the life and teaching of Jesus."

Religious meetings and campaigns have been conducted with wide publicity in almost every part of the province during the past year and with practically no molestation or opposition on the part of the outside people. The following are typical reports from one end of the province to the other.

"Not only did we not meet with anything unfriendly or anti-Christian, but personally, we experienced everywhere the warmest and most sincere expressions of good will."

"Everywhere I had most pleasant contacts with common people, soldiers, officials, and Christians. I was the recipient of many kindly favors. Everywhere there was an earnest desire among the Christians for the help and cooperation of foreign missionaries."

"Last spring our city was the center of a strong Communistic movement which was anti-foreign and anti-Christian. I recently had carried away several loads of stones that they had thrown over our compound wall at our house and at other buildings. This fall conditions have been so different up to the present that you could hardly realize that it is the same place. There has hardly been a manifestation of ill will, while there have been many manifestations of good will. On a recent trip to some of the farthest outstations I was feasted at every town, and welcomed as I have never been welcomed before."

So much for conditions outside the Church. Speaking of conditions within the Church one outstanding Chinese worker who has for months itinerated among the churches in the north-east of the province is highly encouraged with the abundant evidence of real Christian fervor and life which he finds there. After an absence of over a year on the part of the missionaries this Chinese minister finds that the spiritual life of the ordinary church member and of the ordinary church has not only held its own but developed.

Another Chinese leader, with equally acute powers of observation, but with less opportunity to observe conditions, declares that the spiritual condition of the churches in Szechuan is deplorable. He claims that the Christians are neglectful of family prayers and give little time to reading the Bible. They are careless with regard to regular, devotional meetings and apathetic also in their attitude towards such social evils as opium. The pastors too, he says, are resting on their oars and not facing the situation energetically. The schools are not teaching the Bible to any extent.

Of two foreign pastors touching very largely the same areas, one is very pessimistic, declaring the churches very cold in spiritual matters while the other reports a tremendous spirit of loyalty.

Possibly it is as one missionary aptly remarks: "Naturally, the religious situation is very complex, varying in every district, and looking darker or brighter according to the kind of mental spectacles a person

wears." He also says in regard to the state of the Church, "Among the Chinese Christians there have no doubt been some apostates or lapsi, but on the whole the Church has stood the test of a tremendous anti-Christian movement quite well, and the Christians have shown an admirable loyalty and a determination to remain Christians at any cost."

Another says, "My chief impression of the small groups I have visited is that in the last two years, in the face of opposition and discouragement they have drawn in unto themselves and have sought the comforting elements in the Christian religion, concentrating on their hopes of happiness in the world to come." Another feels that a vast improvement has taken place in the morale of the Church during the past year and that, upon the evacuation of the missionaries in the winter of 1926-27, the Church experienced a shock. Some Christians, thinking it was all over, took down their Christian mottos and replaced idolatrous tablets. While the numbers who did this was no doubt small, the shock shook the whole Church necessitating a period of serious re-adjustment in thinking. During the last two years, then, they have been attempting to re-adjust their thinking, their religious stability and their moral confidence under conditions where such do not center round the foreign missionary as the permanent factor. This could not be done in a moment, and it is only now that the results of this re-orientation process is manifesting itself in new life.

In regard to opium two missionaries report on two phases. One writes, "To my mind one of the biggest causes of discouragement is that almost everywhere there are church members that are smoking opium. Many have been driven to it in times of severe illness when no medical relief was near, and later have been unable to discontinue. The Church should wake up and eradicate this evil in her membership and help the Chinese Government to eradicate it in Chinese society, or it will be a weak and flabby form of Christianity." The other says, "In one outstation, under the enthusiastic leadership of a pushful evangelist an anti-opium campaign was conducted in which one hundred farmers were persuaded to refrain from planting the poppy."

Speaking of the relation between the Chinese Church and missionaries a foreign worker writes; "We have some very promising men among our Chinese colleagues, but, generally speaking, the workers are waiting for some one to come with a program of work, and initiative to start it going, and energy and enthusiasm to carry it through. Everywhere I was assured that missionaries were needed and were wanted in the stations.

From both angles, that is, from a realization of the need and a desire to have missionaries back, there is a distinct change in attitude compared with a year ago. I am sure the missionaries will find a hearty welcome in all our stations now."

Another says: "The Chinese Christians are very friendly to the missionaries, but they rightly expect two things, first sympathy with Chinese national aspirations, and secondly, sympathy and willingness to cooperate with the Chinese Christians in their hopes and efforts to attain ultimately an indigenous Chinese Church. Most of the Chinese leaders feel the need of and welcome the cooperation of the missionaries," "Missionaries," he continues "need to be careful to show the right spirit and attitude in dealing both with Christians and with non-Christians and not to do things that will spill the beans in their relations with Chinese."

The question of general church union is a most difficult one. In 1927 when most of the missionaries were absent there was a decided movement among several of the churches to link up with the Church of Christ in China and become "Chong Wha Chi Tu Chiao Hui." During this last year, however, this sentiment has not expressed itself very vigorously and while most of the missionaries are favorable to union, the boards and churches of several denominations continue to hamper such.

One missionary writes in this connection:

"One feels that as the local groups of Christians get more and more self-conscious they find the artificial divisions which we have given them distinctly embarrassing. I mean that they would be so much stronger and more influential if they were but one organization. They feel this very keenly when they are in difficulties. It would mean that they would be able to run a school and a hospital of their own which could be shown as their good work. At the present time they feel that the church is just a place of preaching and that they are not vitally connected with the school and hospital work. The amount that they can contribute to such work now is so small in comparison with what could be done if they were united as one group that they feel no real connection with the other good works which are supposed to show forth part of our practical value to the world."

All reports seem to emphasise the value of real leadership. Says a missionary, "There is great need of developing strong native leaders, and especially of securing good evangelists and preachers. There is also great need for the spiritual development of the culture of the church membership and for wise planning for the work of the future."

One thing at least seems to stand out as a general principle as we look at the apparently contradictory reports of the factors conditioning Christian work in Szechwan; it is, that during the last two years the difference between various places in the matter of their progress in Christianity, became *accentuated* out of all comparison. Two years ago the life of the churches at any two places was not dissimilar, but during the last two years, certain places have gone down and other places have flourished. Moreover, those that have gone under have gone under badly and those that have stood the test have

done so triumphantly. Places a few miles apart, that under missionary supervision, were two years ago apparently on a par, have during that time changed entirely, one floundering in the mud, the other coming along with refreshing vigor. An analysis of the situation at these various places is sufficient to reveal the fact that this vast difference between places does not at all depend upon the local conditions outside the church, but upon the existence or otherwise of a few real men and women of character *within* it. In other words, the problem raised is that of the development of local leadership.

And it is noticeable, also, that it was a certain type of leader who was responsible for holding things together in those places where the work survived. In certain places there were splendid men in charge, men of superior intelligence and devotion perhaps, but that alone was not sufficient to rally the Christian forces. It was the man who not only had character but had a practical and vital touch with society outside the Church who could turn the tide; the man who had, as it were, a legitimate and practical apologetic for carrying on as he did; a type of work or a method of approach which justified itself not only within the Church but also in the eyes of the community. In some places it was medical or social work, in some places an explanation, an attitude or an approach which made contacts and won confidence. This asset seems an absolutely essential characteristic for those leaders who are called upon to represent Christianity and present its message at the present time through the general oversight of work connected with the Christian Movement in Szechwan.

To sum up; after all, what has taken place, during the last two years, to affect the condition of Christian work in this province? In the first place, Chinese workers have arrived at a new status that can never be taken away from them. They themselves in many cases are but dimly conscious of the fact, and in too many cases would like to revert to the old order. It can never be done. Whether the Chinese leader and his missionary co-worker realize it or not, we cannot turn back the hands on the clock of time. From the very nature of the events of the last two years a change so vast has taken place that as yet we cannot realize its significance; a change that will affect the spirit and the inner workings of all Christian work in the future. Moreover it is a change that has only begun. It will continue to express itself. We as missionaries can hinder the process—if we are stupid enough! But we cannot stop it.

The change directly and indirectly involves that inherent principle of independence which is an inevitable fruit of the genius of Christianity. In other words it is a natural expression of Christianity. It would seem to be in place for us now to make every effort to adapt ourselves to the new conditions; to welcome them, to study them, to carry on in con-

formity with them—if necessary, to re-interpret them, but not to oppose them.

In the second place, unconsciously a revolution has taken place in the thinking of most Chinese workers and foreign missionaries. This is an elemental factor in the conditions of Christian work in Szechwan which has not been mentioned before. Yet is it one of the most important. This condition may be a thing impossible to analyze but it is interesting to trace in outward signs some of the inner trends of thinking. As a matter of fact, some seem to be just thinking, some to be praying and some to be both praying and thinking. In any case it needs but a short acquaintance with a gathering, either Chinese or foreign or both, to realize that whatever else the events of the last two years have meant, they have caused a tremendous divergence in the outlook of different people, and particularly of those (Chinese and foreigners) who are responsible for the work of the Church. It is really remarkable to see the way conservative, thinking people of mature years and ripened judgment have radically altered their viewpoint, and the amazing part of it is that they have shifted to a diametrically new one without being conscious of the change themselves. Here, of course, lies the danger as well as the hope of our poor humanity, when the 'radical' element in our natures asserts itself under the pressure of new conditions.

In general the following 'grades of approach' seem to be in evidence.

1. Those who fail to see anything new, either in the environment of the Church or in the conditions within the work itself. They regard those who claim there are such changes as merely "seeing things." They believe that as conditions have not materially changed, our duty now is, not to waste time discussing matters, but to roll up our sleeves, apply efficiency and get back as quickly as possible to the *status quo*—as it was supposed to exist before the evacuation.

2. There are those who feel tremendously, that a whole change has come over the situation both within and without the Church. A change which should involve a revolution in our approach in the future.

3. There are those who are not so sure that a radical change has really taken place in conditions but they do feel that the history of the last two years provides a valuable opportunity for making a great forward step and that if we do not fall in line with the trend of events and take advantage of the swing of the pendulum, to re-adjust our work and devolve more to Chinese leadership, then we are missing the opportunity of a lifetime; in other words that if the present does not mean a new situation and a new approach to work, it should be made to do so.

4. There are others of the missionaries who come at it from another angle. They are not optimistic about the future political situation and they believe that the one guiding principle to be kept in mind is, that our time here is short and we should work and carry on with the

consciousness of another evacuation of the missionaries in the not distant future. Thus with the psychological back-ground of a limited time they believe that by constructive devolution, permanency should be given to all phases of work and that the place of missionaries be made so that it can be broken at any time without dislocating the general structure.

5. To speak more specifically of the thinking of those missionaries, who believe a change is due—there are two groups. One section—the larger—feels it should be a change of methods: the practical objectives such as we have always had should be maintained. That as heretofore little patches of England, of the United States or of Canada should continue to be duplicated in this land in the form of churches, hospitals, schools and other departments of life, but also that new methods, and new adaptations should be made and that the carrying out of these practical objectives should be much more efficient and fruitful in the future than in the past.

The other group feels it is not enough to change the methods only, but that the practical objective of missionary work should now be met through the adaptation of the missionary and of the missionary's contribution to the existing work, rather than the vice versa process in which the material forms of Christian effort have been more or less adapted to express the missionary. In other words, now that certain forms of work expressing the Christian Message, as we understand it have been established, as churches, hospitals, schools, etc., they should be worked under Chinese management, while the missionary should devote his energies to working in and through such organizations, trusting to the infiltration of his ideas, as opportunity occurs, to get his message across and to make his contribution felt. In this way it is felt that while a missionary may not do a so-called 'great work' nor see 'high efficiency' (the delight of his Western soul) realized, he would nevertheless work more truly for the raising up of Chinese co-laborers who would make his work permanent and he would also be able in the fuller sense to put his ideas and ambitions across. Those who favor such feel it would have the advantage of being 'real.' It would moreover provide an attitude favorable to the solution of the problems constantly arising in the relations between missionaries and their co-workers.

It is quite true, too, that the Chinese leaders are not satisfied at the present with the relations existing between themselves and the missionaries. Perhaps they do not realize just why it is or how it can be remedied but it is a real problem. What will be the result of all these new conditions and particularly of all these new ideas on the part of Chinese and foreign workers is indeed hard to say, but we realize that the next two years must from the nature of the case furnish the leading trends which will guide the whole Christian movement of Szechwan

for the next decade at least. We hope it will be, as one missionary says, "One should guard against being too optimistic or too pessimistic, but in view of and because of my experience during the past few weeks, I would not be surprised if the opportunity for Christian service in the Middle Kingdom during the next twenty years proved to be greater than any yet enjoyed by the Christian Church in China."

R. O. JOLIFFE.

## II. North and Central China

In my travels through Manchuria, North China and Central China, I have spent most of my time in studying the situation of the Christian schools. Therefore, most of my impressions are of the schools. However, it will be interesting to give a comparison between the schools and the churches in those areas.

In Manchuria the schools have just begun to feel the effect of the Nationalist Movement. The students are taking a very strong anti-Japanese attitude. They are "indifferent" to religion. In some places the schools have been technically forced by the government superintendent to give up their religious instruction and worship. Many schools have followed his advice, and since then have done practically nothing for the religious life of their students. In the few schools, where they have tried the elective or voluntary system of religious education, very little experimental work has been done.

In Hopei Province we find the situation different from that in Manchuria. Previous to June, 1928, under the Fengtien regime, Christian schools had been compelled to give up formal religious instruction. They have not recovered even yet from the effects of the anti-Christian feeling of the Fengtien regime. A few schools are still timid in putting forth a strong program of religious education. A few, however, are in favor of keeping religious instruction as informal courses outside of the curriculum. With most schools the problem is how to put back the religious education into the curriculum under the freedom permitted by the regulations of the National Government. Another thing in Hopei, is the existence of a strong group of church leaders who are anxious to cooperate with the schools in religious work.

In Shansi we find a process of evolution instead of revolution going on in every walk of life. Christian schools center in Fengchow, Taiku and Pingting. In Taiyuan, which is the capital of Shansi and where there are more than ten government and private middle schools and one university, no Christian educational work has been done. The two primary schools of the English Baptist Mission there are struggling under great difficulties. The church there has done nothing for the many students in the city. In Fengchow, the churches started by the

late Rev. Pye are facing all sorts of difficulties. In these and the schools the greatest need is a spirit of cooperation. In Taiku, both the churches and schools are very active and have strong leadership. The students and faculty of the Shansi Oberlin Memorial School have been talking of changing it from a middle school into a college.

In Central China, schools and churches have suffered much from the upheavals of past years. The schools are now opening only as union schools; the Yale Union Middle School and Fohsiang Union Girls' School in Changsha have strong faculties and selected student body groups. In Hupeh plans have already been completed to start one union university, one union senior middle school, and probably one union girls' school. The churches in Central China, after the period of high tension, are now once again enjoying peacefulness. Their danger seems to me to be in the tendency to slip back into the old rut and do nothing to meet the needs of the "new" China.

In general the schools are way ahead of the churches in religious education. There is not only a greater interest in religious education among the school people, but also a much larger number of well trained men and women to carry on religious work in the schools. We find in the schools, therefore, what we have not yet found in the churches, a serious attempt to experiment with new methods and programs of religious education.

Another sign of strength in Christian schools is the presence of a strong group of Chinese leaders. Their vision, their earnestness, their training in education, and their strong Christian character, have made the preservation of the Christian character of their schools possible.

However, let us not indulge in too rosy an opinion of Christian schools! They have many serious problems before them. The following are a few examples:

First, the students in middle schools, especially senior middle schools, have many problems in their minds. They have religious perplexities, sex problems, social problems, vocational problems, and what not. It is an encouraging thing, however, to see many young students growing in their religious thinking. On the other hand, it is a pity to see many Christian teachers, whose religious life is becoming static, with the result that they are unable either to inspire their students or help them solve their problems. The teachers also are not doing much reading besides preparing their own lessons. They are, therefore, not able to help their students in other problems. Many of them probably do not even know that the above problems exist in the minds of their students. How to deepen the spiritual life and enrich the minds of such teachers is, therefore, one of the serious problems confronting Christian schools to-day.

Second, the vocational problem also challenges Christian schools. Many schools now offer courses in education and business. These are

probably the only courses in vocational education. But the serious thing is not the limited range of courses offered—it is the whole content of vocational education. What, for instance, is the use of schools in the interior offering such courses as foreign typewriting, shorthand, and bookkeeping? Do they expect to ship all their graduates to the port cities, or are there enough foreign hongs in the interior to employ all of them? Is this the kind of business course that Chinese society needs? All these are serious questions to which Christian educators must give careful thought.

Third, cooperation between the churches and the schools in religious work is another serious problem. In schools where there is no formal religious instruction or regular worship the churches ought to cooperate. Cannot the Church in general work out a special religious-educational program for the students on Sunday? Cannot the Church start a weekday religious-educational school for the children in primary schools? Unless the church leaders have vision and are prepared to cooperate with the schools now, the schools will have a much more difficult time in the future. The schools simply dare not work alone! Only by co-operation can the two help each other and supplement each other's usefulness.

C. S. MIAO.

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### III. In General

My impressions of "the present state of the Chinese Church" are drawn from somewhat wide and superficial observations rather than from more intimate contacts with one locality or communion. They have therefore both the advantages and the limitations growing out of this fact. During the past half year I have met Christian leaders in nine provinces in the Yangtze Valley and in North China, and have sought their opinions as to what has been happening "to" the Christian Church during the past few years of revolutionary upheaval. While the impressions which follow are my own, they grow mainly out of these opinions which Chinese leaders and missionary friends have freely expressed to me.

First of all, a statistical survey of the churches would, I believe, show a sharp decline in membership. A published article by a leading Chinese Christian worker in a city I have recently visited is before me. It should be noted that no special upheaval has disturbed conditions in this city during this period. It divides the history of the church of that city into three periods: the Period of Foundation, 1864-1911; the Period of Development, 1912-1922; and the Period of Decline, 1923 to the present. He points out that according to careful surveys, the total membership of the churches of that city grew from 918 in 1913

to 2,330 in 1923. At the beginning of 1929 this number, he reports, has fallen to 1,500! One reason for this decrease may be that anticipated by Jesus when He said, "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away." Another reason is undoubtedly the failure of the churches to replenish even normal losses by new adherents. The article quoted states that in that city all of the churches together have baptized less than thirty new members during the past two years. One fears that the numerical "decline" in this city is not exceptional.

In the second place, one is impressed by the small amount of evangelistic work being done by the churches. I refer to efforts, under whatever form, to lead non-Christians to become Christians. The most earnest "evangelism" of the past two or three years in China has been done by preachers of Nationalism and of Communism, not of Christianity. For a short time external opposition challenged active Christian propaganda, but for sometime this can hardly be considered an important factor in the situation. One is persuaded that the inhibitions upon evangelism have been more subtle in nature. The glamor of the more obvious and immediate concerns of the Revolution have made the claims of religion seem remote if not irrelevant. This feeling has been found among Christians as well as non-Christians, to say nothing of anti-Christian zealots. Doubtless many Christians finding themselves not "ready always to give an answer to every man that asketh (for) a reason of the hope that is in them," are chilled in their evangelistic order. Not at all prepared most of them to give up their own religious faith and experiences, they yet find themselves inarticulate when they try to connect that faith up with many of the great issues absorbing general attention.

This evangelistic inarticulateness has produced different kinds of results. There have been a few cases of apostasy, even among church workers. There have been more cases of stolid observance of a minimum round of "services" and "activities." Here and there, notably among students and young ex-students, there have grown up small "fellowship groups," deeply sincere and earnest but strongly introspective and quietistic in their present mood.

What I have said regarding evangelism applies more or less to the whole range of Christian activities, so far as my observation goes. The writer has heard from not a few Christians the same plaint expressed to him by General Feng Yu-Hsiang last fall when he said, "Twenty years ago the Christian forces of China led in social service and reform. To-day they have fallen far behind in such movements." Undoubtedly the problem of how to link up Christian organizations with the confused, tempestuous forces of a revolutionary movement has been overwhelmingly

difficult. Moreover the churches' normal methods of social relief and reform have seemed to many Christians and non-Christian tame and unworthy during these abnormal times. Whatever the causes the past two or three years have been a time of comparative inactivity in the churches.

Noteworthy too has been the decline in *cooperative* Christian activities. This is surprising as one would have supposed that common problems, difficulties, and (in some places) dangers would have drawn Christians closer together. We are a numerically weak body in the total population of China. Most of us would agree that the things which unite us as Christians are more than the things which divide us into diverse denominational families. Apparently, however, we have fallen further apart instead of drawing closer together during these years of common trial. The China Christian Year Book for 1926, for example, contains an article describing, among other forms of cooperative Christian activities, local and provincial inter-church councils then functioning influentially in many parts of the country. It would be interesting to compare the number and strength of these councils now and then. The writer's recent travels have revealed the fact that at least some of these organizations which were strongest then exist now, if at all, mainly in name.

In the fifth place, I must record my impression of the appalling inadequacy of our present Christian ministry. There are glorious exceptions and we thank God for them. But by and large the church is poorly led during this crucial period of sifting and readjustment. Not only are many of the older pastors finding it difficult to orient themselves to the new intellectual, moral, and spiritual climate brought on by the revolution, but painfully few young men are arising to serve the church through its ministry. An article appeared recently in a wellknown Christian periodical published in North China in which it was stated that in one of the largest and most influential communions in that area not one college graduate had entered the ministry in ten years. One hopes that this is an exceptional case, but at best the situation is bad enough. The fact that while this paucity of leadership exists in the Church, the Student Volunteer Movement for the Ministry has ceased to exist, except possibly in name, is not reassuring.

Unfortunately, those who do not believe much in a "paid ministry" anyhow have little ground for consolation in the situation just described, for neither has a strong laity emerged within the Christian Movement of China. A discerning Chinese pastor who recently visited Sian, the seat of Nestorianism in the 9th Century, declared that in his judgment a main cause of the later disappearance of that church from China was its failure to develop a laity. Modern Protestantism in China is not likely to go to the same extreme that Nestorianism did in this matter,

but present lay participation in the enterprises of the church is anything but strong. My own work leads me in almost every city I visit to look into the matter of what laymen are active in the work of the churches. One finds a few, faithful and fine, wherever he goes, but in view of the output of Christian men who have graduated from our Christian schools and colleges alone (to mention only one group) the weakness of our lay force is both astonishing and disturbing to observe. This situation is conspicuously evident in our national Christian movements; how few, other than employed ordained and unordained Christian workers, are giving their service to these movements.

My last two observations lead me to record one more impression. I believe that the forces of Christianity in China to-day are far greater in volume and in power than appears on the surface. Ideas, Christian in origin as well as in nature, are powerfully at work in the ferment which is leavening old China and making it new. Men, trained in Christian institutions and influenced in varying degrees by Christian truths and lives there met, comprise a goodly proportion of the leadership of the present hour. Much (not all) of the recent agitation against Christianity itself has been waged on conditions which, if they actually exist, deserve reprobation on purely Christian grounds. If the assertion that "there is more faith in honest doubt than in half the creeds" be true (or half true) one can sympathize with even much of the prevailing skepticism regarding religion, for while some of it without doubt reflects a spirit of materialism and of hedonism, and perchance a rebellious spirit toward God, yet much of it expresses too a restless impatience with unreality and a vague striving after what is really true, beautiful and good in life.

What is the way out? If organized Christianity is failing to mobilize and release the real strength of Christianity in China to-day what should be done about it? Is it too much to hope for a baptism of the Holy Spirit upon the Church that now is—a Church small, divided, dispirited, and ineffective—a baptism which will make the Church as we now know it the organ through which Christianity will express itself more truly and powerfully? Or must there be another great schism as in the early 16th Century when, under Luther, a large body of its finest spirits felt compelled to break with the parent church? Or may the renovation, which all will probably agree is needed, come as it came in the days of Francis and his Little Brothers of the Poor, or of John Wesley and his Methodist Societies—in both cases through "fellowship groups," aflame with love for God and for their fellows, which tried (in the one case successfully, in the other unsuccessfully) to nourish their own deeper and more fruitful fellowship within the wider and less satisfactory fellowship of the Mother Church?

B. N. T.

## The Missionary and the Chinese Church

FRANZ HUHN

**D**URING recent years there has been persistent emphasis on the "Chinese Church." In all Chinese or English papers appear articles, written by Chinese or foreigners, which discuss such questions as these: "Why is there no Chinese Church as yet?" or, "Why is this Church, now in its beginning, becoming so self-conscious?" Such questions appear, for instance, in nearly every edition of **THE CHINESE RECORDER**, which is the proper place to discuss them. The Christian Movement in China could not do without the **CHINESE RECORDER**.

During recent years among the most frequently discussed questions are: "Western money and the Chinese Church," and, "The Missionary in the Chinese Church." That mission workers in China are trying to answer such questions is a sign of mental alertness. The finest work in the world needs the first workmanship and the clearest farsightedness to which men and women can attain. Always after reading these articles, however, I am ashamed that we mission workers, after so long a time of practical service, do not yet see clearly our way through such problems. Perhaps we should not be blamed for that, "for," as St. Paul says: "we know in part" only. It may be, that every generation must answer such questions for itself: we must work our own way through them; for everything has its time and no one of us comes into the world perfect. We must constantly strive toward the aim we want to reach.

I do not consider myself able to solve one of these questions, I cannot answer conclusively, for instance, the question about the relation between the foreign mission worker and the Chinese Church. But I want to open up my mind. Someone who sees clearly may thereby get a hint and be able to show us the way we should go.

The most blamed of the foreigners in China are at present the missionaries. So it was during and after the Boxer uprising. I do not wonder that we missionaries are blamed; the disciple is not above his Master. We need not mourn over it. But we must find out why we are blamed and, if we are wrong, must change what is wrong.

For what, then, are we blamed? What in us is it that many want us to change? Some say: "The Chinese Church is just becoming a Church. The missionaries hinder its growth. Though they came to the Chinese they do not themselves become Chinese. They do not have the real missionary spirit and do not give up all the comforts available in the seaports," and so on. All this may be true; but it is true only in part. I know one missionary who urged that missionaries should live with the Chinese and in accord with their standard of living. "If

they do so," he declared, "they will see their preaching bring forth fruit; otherwise all their work will be in vain." When somebody asked him to demonstrate what he stood for, he shrank back and said: "O, that is not for me, but for you. I do not have a call to do it." His wife also believed that pictures on the walls of missionary homes are luxuries but could not do without them in her own house. Amongst the contributors to the CHINESE RECORDER, and other journals, there may be others who think the same way. "But," one feels like asking, "do you live up to these principles?" I know missionaries who do want to live as near as possible to the Chinese standards of life and feel it a heavy burden that they cannot reach this their ideal of a model missionary.

Why is it that we missionaries are so far away from that which we want to be? I am sure that most of the contributors of these ideas to the magazines feel their imperfection, but can do nothing. They want to live like the Chinese but *cannot* do so!

In this regard, it seems to me, that we desire to do what is beyond us. It is a burden too heavy for our shoulders. This is due to the fact that the foreign missionary and his Chinese environment embody cultures which are too different to be readily exchanged. The representatives of each may, in their thinking and living, move toward the other culture: but they cannot give up entirely what they were born into.

Let me use an allegory to clarify my meaning. The Gulf Stream wends its way through the ocean! It's warm water does not mix with the cold water surrounding it. Because it remains itself it is a blessing to every shore it touches. Ice and snow flee before it: it makes meadows green and fields fruit-bearing for mankind. We are, in consequence, glad that it does not mix with other water.

This Gulf Stream is one part of our heavenly father's wonderful creation. Nobody blames it because it does not change into another part of that creation. So it is with the different cultures. Each is a part of the Lord's plan. We should not, therefore, try to force ourselves to discard that with which we are inseparably connected. As a negro once said: "The five races are like the five fingers of the hand; the five fingers of the Lord's hand." For this reason they can help one another, each being the complement of the other. May we not think of the different cultures in the same way? Each has something of value to the other. To separate entirely from one's own culture, therefore, and adopt another is neither possible nor desirable.

The above statements are not due to racial prejudice on my part. The Holy One knows that I want to become a Chinese amongst the Chinese to a degree not yet attained. But I am still a stranger to them and shall, I fear, so continue to be. Other missionaries are in the same fix. They fail to come up to their ideal. They cannot get beyond the borders of their own cultures and if they try to do so they find them-

selves foreign to both. Water and earth are both good; but when you mix them you get—mud!

The missionary thus remains a stranger in his adopted surroundings. A veteran missionary in Africa writes: "God has been leading me all the time. I had to pass through every kind of hardship; all the people here had to pass through them too. But after several decades of mutual hardships we became bound together and the hearts of those born in this land opened to me. Nevertheless this our mutual love does not take away from me that feeling of being a stranger here.... I do not mourn for 'the lines are fallen unto me in pleasant places'; but I am still a stranger amongst those whom I serve. This feeling is often painful and I feel it as a heavy burden. Sometimes, because I cannot get rid of it, bitterness rises in my heart. But is that the fault of the people here? No, it is the *tragedy* of missionary life; it is the cross the missionary has to bear. Blessed is he, who consciously bears it." This missionary in Africa expresses what many of us here in China more or less experience—the *strangeness*, which, unlike a garment, cannot be put off. This is the cross we shouldered when we answered the call to leave our fatherland and its friendships.

"St. Paul," say some, "must be our model." Well! I am trying my best to be a 20th century St. Paul; to rise to his missionary standard. But, alas! He could do what is impossible for me! Amongst the Greeks he was a Greek; amongst the Jews he was a Jew. That is because he was at the same time a Jew and a Greek, having lived amongst both. But we are *not* Chinese! Had Paul come to China when thirty years of age and, before beginning to preach, had to learn the Chinese language first, it might have been different even with him. It is not clear that he would have mastered the Chinese language as well as he did the Greek and thus have been able to write in Chinese the thirteenth chapter of the first letter to the Corinthians.

But it is useless to imagine what Paul would do in China! We must solve the questions involved ourselves. I have not yet heard of a missionary who actually moved into a Chinese village and tried to live in closest relation with the villagers. Should one do so, the Chinese might ask him to join their clan and to marry a Chinese woman, etc. All this could be done but would it be wise? Jesus says, "Be ye therefore wise as serpents, and harmless as doves." But presuming there would be no trouble along the above lines that could not be overcome, and the missionary did rent a small house amongst the villagers in order to demonstrate the Christian life to them, it would not be long before the house would become that of a foreigner. He would clean the rooms, open and even enlarge the windows, on his desk would be a bunch of flowers, he would have some books and a good lamp also—and so on. And ere long some one would accuse him of not living

like the Chinese. Or must the missionary, in order to forestall all such criticism, be forbidden to make his home an expression of himself?

There are Chinese houses I would not mind living in, if allowed to do so. But the missionary did not come to China to live in palatial dwellings. Look at some of our chapels! They are in old pawn-shops, they have many rooms, usually a small garden and are also wide and lofty. What about such Chinese houses? But even if I lived in one of these ex-pawn-shop chapels I should be much better off than the Chinese around me! Would such be pleased with me? Would not many say: "See! Jesus had no place to lay his head on for the night but his disciple lives in a brick house?" After all we do not know the kind of house Jesus lived in when he stayed in Capernaum. What, also, about the garment which could not be divided by the soldiers?

"But," someone may say, "we do not mean that! Of course you should live in a house which is comfortable, otherwise you would not feel at home in China. But could you not eat the food we do and feed yourself for eight dollars Mexican a month and so have much more money to spend for the Chinese Church," Let me tell you something! I know missionaries who, in their early zeal, tried to do this very thing. But after a month or so they were not able to stand the climate; they became nervous and could not do their ordinary work; they also became very unpleasant companions to both foreigners and Chinese alike. Finally they were obliged to take their meals as they were accustomed to do; some even went to a sanitarium to be cured by taking their accustomed food only. We must not forget that everyone needs certain substances to build up his bodily and mental life. A tree will not grow in every sort of soil. Some must have a fertile soil; others can grow in a meager one. Some flowers must have much water, others can do with a very small amount of it; some must have much sunshine; others cannot stand much. It is the same with mankind in general and the missionary in particular. Each group needs its own cultural soil. That is a law of nature. So while we can give up much, we can do it only up to a limited degree and even this is not so easy as many people assert.

I know another man who did this. He called himself a "free missionary." He walked from village to village, from market-place to market-place. He tried hard to become a Chinese and lived on eight dollars Mexican a month. But he was glad when, from time to time, he could come to the home of a foreign missionary and get a bath, clean clothes, medicine and last, but not least, intellectual intercourse such as he was accustomed to. The Chinese often felt uneasy when he entered their houses! This able man would perhaps have done a fine work had he not overdone things this way!

We should, therefore, think very earnestly about the experiment of discarding our own culture and taking up that of China. We mis-

sionaries must, of course, go as far as possible in becoming Chinese amongst the Chinese. Many of us do this even though we do not talk about it. But all of us know that there are limits to it set up by nature. We cannot change the date or the place of our birth, nor can we change the culture into which we are born.

When I walk through Canton I often see bamboo planted in big tubs and set out before the doors. But what a pitiful sight this is! Not only is this bamboo less attractive than that on the hills, but it is also covered with dust. Its appearance is miserable indeed! Thus it is with those forced to live in a culture for which they were not created. Look at the Chinese living in foreign countries! They make every effort to keep up their Chinese style of living. I know a Chinese studying in Germany who found it impossible to get accustomed to German food. His brother came to Germany a year later but was allowed to do so only after having learned to cook in the Chinese fashion. Just think about the Chinese quarters in San Francisco and Singapore! Enough said!

Many advocate that the only remedy for the Chinese Church and the mission work connected therewith is for the missionaries to become Chinese. But once a missionary came from heaven. God our Father sent him, He lived amongst the sinners and they did not answer to his call. They nailed him to the cross! Let us not bank too much on promoting the Kingdom of God by changing our standard of living. We are no greater than Jesus himself. Let us try day by day to become Christlike in our hearts and all our other actions will become Christlike too.

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## Western Money and the Chinese Church

### VII. CHANGING THE PRINCIPLES

**W**HAT are the principles on which this subsidization has formerly been built? What new ones are emerging? Some understanding of what is taking place in this connection is necessary in order to plan more effectively for the *long* future: for principles are needed that can be followed for a generation at least. At the risk of some reiteration, therefore, some of these principles will now be outlined.

The main aim of missionary effort has been that of opening the door for the Chinese to enter into a more vital and meaningful religious experience. This has undoubtedly been the principal aim of subsidization also. But the chief criticism of subsidization is that it has failed, to a great extent, to achieve this very aim. The mistake is made, moreover, of blaming this frustration of aim on subsidization as such rather

than on the way or ways in which it has been carried on. That subsidization *may hinder* spiritual development is clear enough: but it does not follow that such frustration is inevitable. Too little attention has been paid to the main problem of how to develop the spiritual life as between two Christian groups living on different economic levels. To draw attention to that is the main purpose of this series of articles.

In all seriousness a missionary recently said to me, "Of course, if we wish the Chinese Christians to work things our way we must expect to help them do it." This is the principle of *paternalistic philanthropy*. It assumes that the donors of funds must also be the directors of their use. It overlooks, however, the fact that in some cases Chinese Christians might find a better way to use the same money. It assumes, also, that the director of a particular enterprise must pay for it. But it is possible that the missionary might, with the full approval of Chinese Christians, be a guiding influence in Christian work whether his supporters share in its financial support or not. Unfortunately this paternalistic attitude does not help to break down the inhibitions against the development of individual responsibility and economic effort of Chinese Christians involved in past practices and policies.

Another principle often advanced is that those who provide the money have the *right to say how it should be used*. This principle is, fortunately, getting ready for the discard. One still hears it upheld sometimes, nevertheless. It is, of course, a perfectly legitimate commercial principle. It is based on the ethic of those who invest money to get more money; it is also an expression of the psychology of private property carried over into Christian service. But while it is a perfectly sound commercial principle it is something less than fitting for those who are together carrying on the Lord's work, which is now essentially a service of sharing in a common purpose and task rather than one of controlling private property or funds or overseeing an investment based on purely commercial aims. This *commercialized subsidization* of Christian work in China does not conduce to sympathetic cooperation and induces too much subserviency on the part of the receivers for them to develop a vital sense of personal responsibility in connection therewith. Furthermore it magnifies overmuch the interests of the giver. It is, however, true that the sharing of economic resources rightly involves consideration of the views for its use of both the giver and receiver, even though they pass ultimately under the control of the latter.

The principle of *propagandic subsidization* has also been prominent. Now propaganda is, to some extent, legitimate. Whenever an individual or a group has a value they wish to pass on to others propaganda of some sort is inevitable. In the carrying out of such a purpose money may legitimately be used. To use money to make Christ known is, therefore, legitimate propaganda. To this extent every sincere advocate

of a good cause is a propagandist also. This is the positive aspect of propaganda. Over against it must, however, be put the negative aspect, which has also been very prominent in Christian work in China. I refer, of course, to "denominational propaganda." A large proportion of the money western Christians have sent to China has been securely tied to very particular denominational aims and ideas. Full frequently in the West the appeal for missionary funds in certain denominations has been based on the necessity of setting up their particular denominational empire or making their own group and ideas supreme. Often their spiritual vitality, like that of the Chinese Church, has been tested by their response to appeals for economic support of denominational aims. This is, in essence, religious imperialism; the expansion of denominational influence and control; ecclesiastical though not territorial expansion. Like economic imperialists ardent denominational propagandists often claim the right to control the places or conditions under which they transfer their wares.

Many Christian schools have, for instance, made denominational propaganda their controlling feature rather than made education a factor in producing character founded on the principles of Christ: they have looked on their particular denominational ideas as essential to real Christian character. The Chinese understand the principle of education that aims at ethical living, but they do not appreciate that of denominational propaganda as an educational aim. Such propaganda is one element many of them are now trying to dissociate from education.

In this imperialist religious propaganda is found the chief difficulty connected with subsidization—control by the subsidizers. This control has run all through the Christian Movement. It is largely economic. It is just such economic control that the revolution has now shot full of holes. Those who are thus controlled are, of course, apt to develop an acquiescent dependence. Indeed the two move together. Another problem, therefore, that western Christians desirous of sharing their economic surpluses with China must face is whether or not such assistance must involve control by the givers. This problem is not as robust as it once was. But it is still with us nevertheless. It is at precisely this point that the question arises of whether or not all such economic help should be in the form of *free gifts*.

*Trusteeship* is another principle vitally related to those given above. Western Christians have looked on themselves as trustees of the Christian faith, resources and program. For this reason they have often been reluctant to give up their purse-power. One is far from claiming that Christians anywhere should give of their money without regard to its use. They should always ascertain, on the contrary, what it is to be used for ere they give it. They may rightly choose whether or

not they will aid any particular project. But that does not necessarily mean control of those who ask the help or determination in all details as to just how such help should be used when once granted.

Is there any way of meeting the legitimate obligation of trusteeship on the part of those who contribute so as to meet at the same time the *higher obligation* of a common task? The answer seems obvious. But it is usually overlooked nevertheless! The answer involves a new and more inclusive principle. What is it? To transfer the trusteeship of western churches and Christians to the whole Church throughout the world. That was not, of course, possible one hundred years ago. It is both possible and necessary now. The wealth and heritage of Christians throughout the world is really a *common trust*. The fact that western Christians are richer than their Chinese brethren is fortunate; but this greater degree of wealth does not necessarily root trusteeship for world-wide Christian service in them forever or indefinitely. The time demands a change! In place, therefore, of the idea of western Christian trusteeship we need the more inclusive one of world-wide Christian trusteeship. Ownership of Christian wealth is bunched up in the West. But the control of it when used for Christian purposes must not be rooted there. The concept of trusteeship must be enlarged. Christian wealth and trusteeship must be *internationalized*. Both must serve and accord with the emerging world-wide Christian fellowship. Between the different geographical Christian contingents Christian wealth and ideas must flow freely for the carrying on of a common task and for the meeting of a common obligation. So long as the difference of economic levels between these Christian contingents exists so long, indeed, will Christian economic resources flow from the higher to the lower levels. But this inevitable flow must be directed so as to make it serve the world-wide Christian purpose and not those alone which arise in its source or sources.

To this must be added another principle-*sharing*. This is not new. I have already frequently referred to it. But it needs to be lifted out of the Christian's subconsciousness into his vital consciousness. On it should be laid the chief emphasis in these days of readjustment. All Christians anywhere have, must be shared with other Christians everywhere. This is one of the primitive Christian principles that fits the modern situation. It is the dominating principle of primitive Christian "communism." Strange though it may sound, western Christians, when they have acted on this principle, have done so with the conviction that they themselves are most to be trusted to determine how the transferred part of their wealth and ideas is to be used. When there was no one else to trust that was natural. Yet even to-day some denominations only trust themselves when supporting Christian effort in other lands and, seen from the outside, seem to forget largely both God and their

fellows. *The time has, therefore, come to discard the term "subsidization" and substitute therefor the term "sharing."* Subsidization has, among other things, suggested that those subsidized are on a lower level than those carrying it on. As a result the recipients thereof have often built up a defence-reaction that has inhibited free fellowship. The idea of sharing carries with it no such unfortunate implication. Sharing for a common purpose is something in which spiritual equals may engage.

This western self-trust is one aspect of the old habit of subsidization that must go. It will go when they and their world-wide Christian colleagues learn the lesson that the use of their wealth and ideas is a matter of common trusteeship rooted in a common trust in and obligation to God. "Trust God but keep your hand on the purse-strings," might well have served as a motto for many western Christians in their support of missionary work under the conditions of yesterday. One feels like asking, however, "Can God be trusted to guide Chinese Christians in their use of western economic help?" It should, indeed, be as easy to trust Him to guide the Chinese in their use of western money as it is to trust Him to save their souls. But is it? Yet learning to trust God to guide Christians in the use of economic resources is as necessary as calling on them to trust Him with their eternal welfare. The key-stone of Christian trusteeship is a common trust in God!

"But what," it will be asked, "would you do with those Chinese churches or group which are not yet fitted to administer trust funds?" That is a fair question. Undoubtedly there are such groups whose experience has not yet fitted them to administer economic resources other than their own, and perhaps not even these. They must, however, begin at some point. This is not, as a matter of fact, a particularly difficult question to answer. Neither does it provide an excuse for a very wide application of the principle. To put such groups under other Chinese groups will meet the essential difficulty. Yet we must not forget that even such "backward" groups must actually experience trusteeship to some extent ere they can learn to rise to it.

The sharing or giving of economic resources to Christian work has been looked on at having a vital relation to an individual's spiritual vitalization. It has! One who takes all he can get and gives out nothing or as little as possible, always shrinks his soul. Economic resources have been looked on, as we have seen, as a means to a propagandic end. This had its place. The appeal to the sacrifice of private property is a good one for the West. It is weak in China. But there is still another value in economic resource. That is their *use-value*. This is often overlooked. Their use can be shared in a way to minister to the spiritual life of both the giver and the receiver. Up till now Chinese Christians have watched the missionary use these resources for them. But now they need to learn more generally how to use them themselves.

Can one, however, achieve a spiritual experience different or higher in the use of economic resources they have themselves *earned* than in the *use* of those which others share with them? This may seem like an academic question. But it is not! It amounts to this, is one's spiritual vitality greater when meeting responsibility in the use of one's own funds or when using funds coming from others, whether Chinese or westerners? If spiritual vitality were necessarily greater when developed through the use of one's own funds then board secretaries and missionaries would performe achieve a low spiritual vitality only and big givers be stronger spiritually than those giving perforce little or nothing. No one believes that! Personal giving does call for sacrifice. But equality in economic sacrifice is not the only essential of equality in spiritual vitality. This involves also responsibility to one's self, the givers and God in the use of funds not personally earned.

Responsibility for the *use* of the funds supplied by others may, therefore, develop an equally keen sense of trusteeship and perhaps an even keener sense of responsibility. For one may feel freer in the spending of one's own money than that of others. The fact is that spiritual vitality is as closely connected with the *use-value* of funds as with their *self-earned value*. This use-value of Christian economic resources has received little attention in current discussions of their relation to spiritual vitality even though it is the main factor in the relation of missionaries thereto. When such use is controlled from the outside it produces dependence: but when controlled by the users it stimulates responsibility unless they are dead to all high aims and influences.

After all, to slip into an academic mood, nothing Christians have is strictly their own. It all belongs to God. Their spiritual life grows throw the proper *use* of what is given them. That same principle holds in the case of economic aid coming from the West to the Chinese Church. The old habit of subsidization has unfortunately deprived many Chinese Christians of the chance to develop their spiritual life by the use-value of funds so supplied. The new habit of sharing should provide this chance.

The development of the spiritual life of Chinese Christians through the use of economic resources other than their own is, therefore, another principle which must needs be made more prominent in the future, with regard to the spiritual life of the Chinese Church, than it has been in the past. But this is not possible unless the users are *directly responsible*. Is, therefore, the development of a personal sense of responsibility the prime factor in spiritual vitality?

## Mysterious Potency in the Chinese Religion

D. C. GRAHAM

**O**NE who searches in the religion of the common Chinese people for a single term denoting that mysterious potency, now designated by the word "mana" in scientific circles, will be disappointed. There is no such single term. However, as he notes at first hand the phenomena commonly called superstitions, he will be more and more convinced that the conception of a mysterious, super-human, all-pervading potency is present, often not so much as a theory as an undefined assumption, and that it is a primary key to the explanation of those phenomena.

As one watches the hundreds and sometimes thousands of pilgrims worshipping in one of the many temples of Mt. Omei, he will occasionally see a person take from his pocket a copper coin, rub it on a bronze pagoda erected in the Ming Dynasty, and carry it away with the conviction that it now has power to protect a child from demons and disease. The same scene was formerly enacted at the Wan Nien Si temple, where coins were rubbed on the bronze images of P'u Hsien and his elephant, until a fence had to be erected around these sacred objects to prevent them from being worn away. The pilgrims have the vague conception but firm conviction that a mysterious potency has been transferred from the sacred object to the coin by rubbing.

A similar phenomenon can be seen in the Taoist Green Goat Monastery at Chengtu. There are two bronze goats, one old and one comparatively new. It is believed that if a person rubs one of them with his hand, then rubs the diseased part of his body, he will be cured. Portions of the older goat have been worn away by the rubbing of many thousands of hands, and the newer one will in time suffer the same fate. It is evident that some kind of potency is thought to be transmitted from the goat to the individual by rubbing, but the conception is so indefinite that, if questioned, the performer would probably be unable to give a coherent explanation.

One who travels in Szechuan Province will often note sticks or twigs propped in crevices of rough stones or rocky cliffs. Generally it is a rock or a cliff whose rugged shape would arouse the emotion of awe and wonder. In seeking for an explanation of this practice, one learns that coolies whose backs ache from the toil of carrying heavy burdens believe that if they place sticks in such crevices their backs will be cured. Again the idea of the transference of potency seems to be present.

The study of charms is illuminating. Old Chinese coins are tied together so as to make coin-swords, which are used to protect homes from demons, diseases, and calamities. An old sword that has been used in beheading may serve the same purpose. The printed seal of a Chinese

magistrate is valued as a potent charm. Buddhist or Taoist priests, who perform the Tao Ts'ang ceremony to open the way of the departed soul to Hades, have a seal that is extremely efficacious. Hundreds will come, during the Tao Ts'ang ceremony, to secure the print of this seal on the insides of their hats, believing that it is a very potent protection from demons and disease. Often printed or written charms can be seen pasted above the front doors of homes or shops as a protection to the inmates. Charms are also pasted up in the different rooms of houses, are pinned on beds, are sewed onto one's clothing, or are burnt, the ashes mixed with water, and the water drunk. In these ways protection is sought against demons, which are believed by many to cause all diseases and calamities. On paper charms, of which there are literally thousands of varieties, seals of gods or temples are generally stamped in imitation of the seals of magistrates. Seals and charms are assumed to be very potent.

The conception of feng-shui, or wind and water, is very important among the Chinese. In many cities of West China there are gates which are permanently closed because of the belief that the feng-shui of those gates is not good. If the people of any city should use one of these gates, disaster would ensue. On erecting a building or digging a grave, a feng-shui professor must be consulted to make sure that the feng-shui is good. If the feng-shui of a house is good, the home will prosper. If the feng-shui of a store is good, business will flourish. Some, but not all, of the temples affect the feng-shui, and pagodas, when rightly placed, cause the feng-shui of a town or district to be more propitious. Families, cities, and townships may have feng-shui stones or feng-shui trees. These are surcharged with a mysterious potency that is beneficial to the particular families, cities, or districts concerned. They cause happiness and prosperity, but if injured by cutting or chiselling their power will be lost and disasters ensue. Magistrates sometimes put out proclamations forbidding the injury of feng-shui stones and trees. They are "p'ang puh teh," that is, they simply must not be touched in such a way as to harm them.

One does not go far in the study of feng-shui before he comes upon the conception of yin-yang. It is an interesting fact that the feng-shui professor is also the yin-yang professor. The two conceptions are so closely and vitally related that the professor of the one is also the professor of the other. But what are yin and yang? Yin stands for female, dark or darkness, inferiority, quiescence, the earth. Yang is male, superiority, light, vigor, heaven. Everything is either yin or yang. Women are yin and men are yang. The moon is yin, the sun is yang. Some stars are yin and others yang. The shady side of a mountain is yin and the bright side is yang. The under side of a chair or table is yin, and the upper side is yang. Even diseases and medicines

are either yin or yang, and this conception is to no small extent the key to the study of Chinese medicine.

Yin and yang are two powers. All powers are either yin or yang, and the feng-shui is the outworking of the power (or powers) that is conceived of as yin-yang. The Encyclopaedia Sinica speaks of feng-shui as "The outward and visible sign of the celestial Yang and Yin."\*

The Chinese philosophy underlying the practices of divination, "geomancy," and the like is summed up in the following important statement. "The Chaos gave birth to (or produced) the Great Extreme, the Great Extreme gave birth to the Two Powers, the Two Powers gave birth to the four Directions, the Four Directions gave birth to the Eight Figures, and the Eight Figures determine the lucky and the unlucky." (無極生太極, 太極生兩儀, 兩儀生四象, 四象生八卦, 八卦定吉凶). No professor of yin-yang or feng-shui is unfamiliar with this statement, for it is the key to his conceptions and they are two phases of a mysterious, all-pervading potency with which all nature is surcharged, but which may be especially manifested in feng-shui stones or trees, in the priest, or shaman, in charms, in temples, in sacred objects, and in the gods.

What are the Chinese gods? They include stones, trees, nature powers, and deified heroes, but they all have one element in common. They possess marvellous, superhuman potency that may be made available to protect and assist individuals, families, trades and occupations, cities, and districts, giving happiness, prosperity, and a successful life.

The writer is convinced, and advances as a tentative theory, that the conception of a mysterious potency, often more or less vague and undefined, but none-the-less real, is a primary key to the interpretation of the popular religion of the Chinese people which has come down through the past milleniums, and that its philosophical interpretation has been worked out in the conceptions and doctrines of yin-yang and feng-shui.

\*Encyclopaedia Sinica, page 175.

## Students' Service of Worship

KATHERINE E. VAUGHN

**W**HEN one is invited to a service of worship in China these days it is quite apt to have a few "different" touches in it—especially if a group of students have been planning it.

My first experience with one of these student services of worship was at a Student Conference in Canton. The students were having what they called a Sunset meeting. It was held out of doors, in a quiet corner of the campus, in the late afternoon. We were seated in a semi-circle, facing the West and during that hour of worship we looked

through clusters of lacey bamboos to a golden sunset beyond. The program was chiefly of music, and was entirely unannounced. There were five or six people taking part, but each knew his part in the program. One student played a quiet selection on the piano; another played his violin. A few Bible verses were read and someone made a prayer. Later there was a short talk on the love of Christ. Two or three hymns were sung in which we all joined. On a small table before us incense was burning.

Other "Sunset" services followed from time to time and became a regular part of student worship, sometimes out of doors, sometimes indoors. When they are held inside there is often an attempt to bring in some of the beauty of the out of doors. The chairs are often arranged in a circle with flowers in the center. And more often than not there is a little incense burning. Very often the worship is through music, with time for prayer and silence. Sometimes there is a speaker if there is something special to be said. Miss Pye representing the Women's International League for Peace and Freedom fitted most beautifully into such a service. When the services are held indoors candle light often gives the quiet touch. .

Two especially worshipful services were a feature of the Second National Convention of the Y.W.C.A. of China, which was held at the McTyeire School in Shanghai, July, 1928,—a Sunday afternoon vespers service and the closing service of the Convention which was a communion service. Beauty was again the keynote—music, flowers, candles, incense. The music was Chinese, adapted by Mr. T. Z. Koo: it included songs, Confucian Chants, and Buddhist Temple music to the accompaniment of old temple instruments. Candle light and music helped to "rest our hearts" at the simple communion service.

It is easy to worship at such services. We like them, first, perhaps because we can all take part in them. Instead of following a leader we follow the service for ourselves and take whatever part is ours. No talent is wasted. If one can sing, or play a musical instrument there is a place at once in the program. Then we like the atmosphere of beauty and peace—even while we know that there may be dangers lurking in too much beauty. And we like the unannounced program that is different from time to time. There is enough of the element of surprise to make us wonder what will come next. The candles and the incense give the symbolic touch of aspiration, prayer, supplication—a conscious use of the old as over against a blindly traditional use of it in the past. There is a suggestion of ritual in such services that appeals especially, perhaps, to a people who care so much for rhythm and ceremony, whose lives have been said to be "timed to unheard music." We leave them feeling that we have worshipped—and with a deepening sense of fellowship.

## As the Junior Missionary Sees it!

### A SYMPOSIUM

**W**HY missionaries quit!" is a most disquieting topic, especially when it is claimed that so large a proportion of those who give up the work are younger missionaries. Hence it may not be amiss to have a few words from the point of view of a first term missionary who has stayed on, relative to some of the difficulties and something of the challenge of the present situation as he sees it.

It is said that the catastrophic changes of the past two years have been most difficult for two classes of missionaries: those senior members of the force whose life work seemed to them completely shattered, and those of the new members whose feet were not yet on the ground. It is apparent that many junior missionaries have been bewildered. The adjustments which must be made during the first term are in any case complicated enough. The life in China is like that of another planet rather than of another country; it is no mere variation but something entirely different and largely unrelated to life at home: not only customs, but attitudes, not only facts, but manner of reasoning and outlook. When to these necessary adjustments, which all must make, are suddenly added the cataclysmic changes which have discouraged many an older worker and puzzled the best minds both at home and in China, it is no wonder that some whose roots were not yet firmly imbedded in things Chinese should be distressed. It is tragedy indeed when the carefully reared structure of not a few missionary institutions built up through the decades with much sacrifice is met with such buffetings that it fails to weather the storm. It should not be thought strange that those who have scarcely yet put their hands to the plow be somewhat appalled midst conditions which are taxing the wisdom, faith and love of our most experienced leaders.

Again, the abstract nature of the task is in itself no small difficulty. Most junior missionaries are so deeply impregnated with the new spirit of current western life, that one must have a definite, concrete, tangible task on which one can expend one's entire energy, time and devotion. Given that, well and good; temporarily deprived of it, and he feels lost. There is strength in this ideal, in that it helps to focus one's energies; but it engenders impatience as well. In the new China most westerners cannot have leadership in the old sense of the term. They must be advisers, friends, counselors, fellow-workers. Yet what many junior missionaries have more or less consciously trained for is the very leadership now no longer possible. And as always the newcomer is struck with the yawning chasm between the economic level of the missionary and that of the average church member or minister. While he appreciates

the reason for this more than do the Chinese, yet he finds himself sharing their suspicion that there is something radically wrong, and he becomes more sensitive to the incongruity of the Gospel preached and the life lived.

Two or three other difficulties need but be mentioned: the slowness of Chinese church leaders to appreciate the interrelation of self-control and self-support, to face facts as they are, and to realize that the essence of Christianity is not 受 but 施 (Acts 20.35). On the other hand what grieves us equally is the suspicion toward all new movements and attitudes in China, a state of mind still too prevalent in some missionary circles. And of course there are the perennial difficulties of first prolonged separation from loved ones and the homeland.

We are not, however, so much impressed by the mistakes of the past as by the problems of the future. We cannot but marvel at the aptitude with which certain of the older missionaries have changed the attitudes of a lifetime, and we certainly desire to be worthy to follow in the train of those who have utterly given their all to China.

There is much in the situation which is particularly challenging. We feel joy that the Church in China has been so largely deprived of its position of special rights and prestige, and that now more than heretofore it is thrown back entirely on the necessity of practicing Christlikeness as in the first three centuries. We rejoice in the fact that the present criticism of the Church is more and more on the basis that it is not enough like its Christ, rather than that it is the tool of western imperialism and the child of "unequal treaties" and the gunboat policy. We rejoice that Chinese Christians have adapted themselves to new conditions and thrown themselves into the forefront of the new movement. They have not always been holding back, as has been the predominant attitude of the missionary body. We rejoice, too, that the Chinese have to so large an extent outgrown western tutelage in church affairs. We are glad that so many Chinese leaders are demanding that religion must not be in contradiction to the proved facts of science, and we would do all we can to spare China the fruitless controversies which have stained the record of the Church in the West. Moreover, we rejoice in the utter impatience of the Chinese with our western denominationalism. Their attitude is refreshing to us of the younger generation who have been entirely out of sympathy with it at home. We verily believe that in this the Chinese are more in accord with the mind of Christ than we of the West have been. Nor are Chinese particularly interested in the fate of the Amalekites or the exploits of a Samson; neither are they attracted by the sermon which has its essence in some neatly turned phrase. What Chinese are seeking is reality in the faith: *vitalism!* What they are needing to counteract the growing power of materialism is the simple message of the life and

cross of Christ, and in their growing appreciation of this fact we greatly rejoice. Now is surely the critical period in the life of the Republic and probably of the Church as well. Foundations laid now may well prove of more importance than the intricate superstructure we may assist to rear twenty years from now.

Puzzled as we may be by the outward changes, we are certain as never before of the uniqueness of the Christian Gospel, and of the fact that China needs a vital faith in Christ more than aught else. Our uncertainties are in no wise connected with our message. In fact, though there has not been so much preaching of the Gospel this past eighteen months, there has been a deal more living of it in many a province, both on the part of missionaries and of the persecuted Christians.

We realize that the day of western leadership in institutions has to a large extent passed. This certainly has its compensations. Many of us have felt impatient with the over-organization of our work in China, and especially the idea that our primary work as missionaries is to keep the machine going. We rejoice that we are called to what is in many respects a more simplified type of work, vastly more difficult, less tangible, and yet more likely to be productive of larger results. No more will we, to quite the same extent, putter about with details of organization. While our task may at times seem to lack the distinctness of former days, we are called to something fundamental, to "lead a life that is worthy of the Gospel of Christ,"—called to an evangelism of friendship and personal work. We may do little preaching in the formal sense, certainly not as much as we would do at home, but the obligation to live the Gospel is inescapable. A new Book of the Acts is being written in China. We who have seen Chinese Christians risk life, reputation, family and all for the sake of Christ, yes, and to save us as fellow-Christians from the fury of their own soldiery, we can do naught else but stay and give of our best, and the best Christ can make of us to this people whom He loves so much.

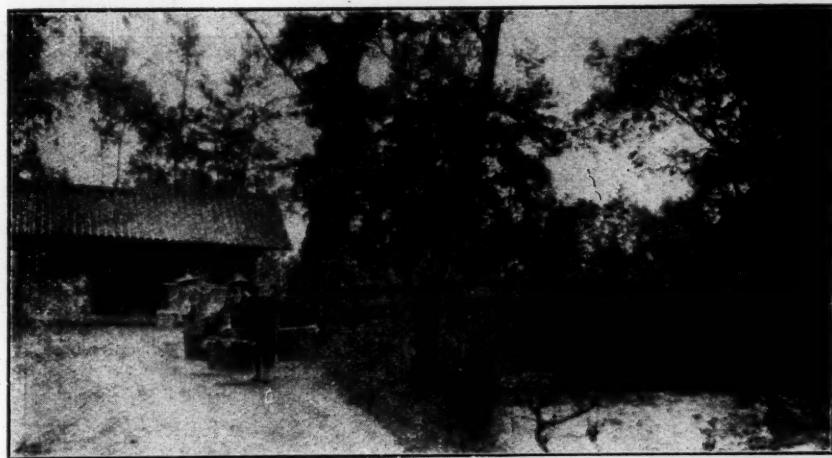
#### FIRST TERMER.

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If a gifted author from America or Britain, who was sympathetic with Christian missions, could write a book adequately describing the amazing history of the last four years in China, I do believe it would be a most wonderful tonic for missionaries on the field and for the Church in America and Britain. Furthermore anyone who declares that the romance of missionary service is dying or dead, surely cannot have realized all that has been happening recently in this great country. Dr. Willard Lyon, a senior missionary, has said, "It is sublime to be in China to-day." As a missionary in his first term of service, I would heartily agree and say, "It is sublime to be in China to-day working

under Chinese leadership." If I may be pardoned for making a very personal statement, I would assert that I feel to-day a much larger and deeper thrill of romance than I did four years ago when I first set foot in China. Why? Because I have seen with my own eyes the splendid and marvelous witness to the power of God's love as shown in the lives of Chinese doctors, students, country shop-keepers, female social workers, and a host of others who have caught the vision of Christ's Kingdom and are bravely treading a new path in life. Are missions worth-while? Are the fruits of missionary labours merely illusory, to be found only on paper? The work carried on to-day by numerous Chinese Christian men and women leaders,—presidents of colleges, superintendants of hospitals and churches, Y.M.C.A. and Y.W.C.A. secretaries,—and the loyalty shown by so many Christians in the interior when facing persecution, are sufficient cause for praise and thanksgiving. Of course there have been failures, weak places can be discovered, and many schools and chapels have been destroyed by soldiers. Yet, considering that this recent revolution contained many anti-Christian and anti-foreign elements, and that it is affecting the social and industrial life of the whole nation as well as being a political upheaval, the maintenance and progress of the Christian enterprise with its increasing influence in the wider life of the Chinese nation should surely bring optimism, encouragement, and inspiration to the faint-hearted. Shanghai, at any time, is not such an ideal station as an interior city; but, during the last two years when one could meet in Shanghai refugees from all parts of China with their various difficult problems, and then later hear from those who returned to their stations, reports of the devotion, bravery, and loyalty shown by their Chinese Christian colleagues, an opportunity was thus afforded to gain fairly accurate information concerning the state of the Church in China. And candidly in most cases, the "silver lining" was bright enough to dispel the dark clouds.

The opportunities for missionary service in China to-day are much greater than the obstacles. Obstacles in the nature of uncongenial conditions are not altogether uncommon in America and Europe. Possibly, the major difficulty in some cases has been that the times and conditions in China have prevented wives from accompanying their husbands. But, opportunities for service in Christ's cause simply abound in number, variety and scope especially when one remembers that the leaders of the Chinese Church, in line with the recommendations of the Jerusalem Conference, desire that the Christian witness will permeate ALL phases of the nation's life, e.g., in the industrial realm, in international affairs, in the home, in the problem of opium, etc. "We are impressed with the horror that men should live without Christ." Does that sentiment indicate a desire to cramp or limit the teaching of Christ's religion? Further, realizing that our modern civilized world with its



IN SZECHWAN.

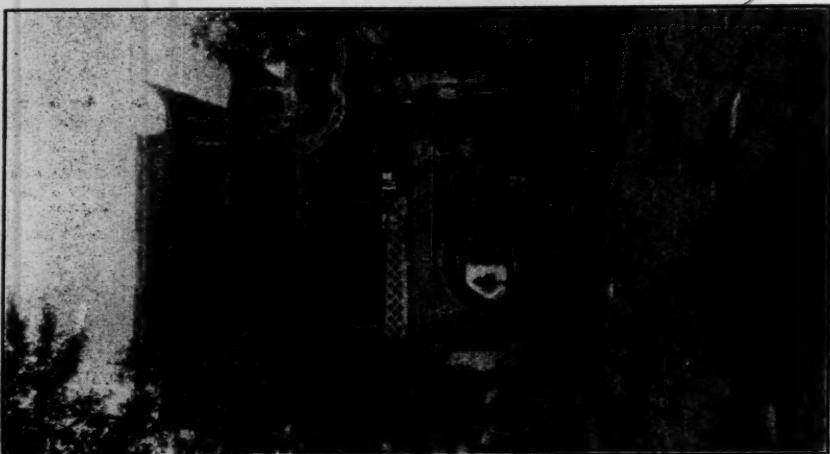
I. Carriers. II. Tibetan Tiffin. III. Tibetan Nomads in Inn.



Eel Catcher.



"Flower Bridge."  
IN SZECHWAN.



Tower, Kwanhsien.

strife, vice, and unloveliness is far distant from the Kingdom of God, and that its human problems can clearly only be solved by using the spirit of Christ, a spirit not found in any other religion,—surely that message is definite enough, unmistakably it is a clean-cut call for the preaching of Christ's Way of Life.

During the last two of three years, the only difficulties which I have sensed may briefly be stated as follows:—

(a) In some institutions, the foreign colleagues held on to their privileges and prestige waiting until the actual force of circumstances would make them relinquish their positions of control. Such a grudging spirit does not lead to future harmony.

(b) Similarly, often in regard to questions of treaty rights, registration and government or mission relationships, one felt that various senior missionaries did not have sufficient trust and faith in Chinese leaders.

(c) Extreme fundamentalism, unyielding denominationalism: the administrators being justifiably responsible for some of the anti-foreign feeling.

(d) Certain missionaries have preached and taught their western civilization and culture, and propagated their *own* pet theories rather than sought to teach Christ's Way of Life for the Chinese race, i.e., they did not humbly seek to find the Christ of the Chinese Road.

(e) The four preceding attitudes have prevented the growth of indigenous expressions of the Christian religion. In Shanghai alone, there must be hundreds, if not thousands of Chinese men and women who are or have been professing Christians, but who do not now frequent a Christian church and have lost their vital faith. Why? I believe that the chief reason is that they do not look upon the church as their home; it is something foreign; the worship, buildings and methods were not born of Chinese experience.

(f) Lastly, because of the preceding reason, the rank and file of the Chinese Church has no dynamic urge to evangelism. For lack of nourishment, the average church member is not each year "dreaming his God anew." The conception of the Brotherhood of Man, as seen in Christ's life, is necessary for the building up of character; but a church (and a nation) needs more than men of good character; when materialism, and atheism are rampant in this land a deep faith, convinced of the Fatherhood of God, alone can produce that "passion for souls," that "horror that men should live without Christ," which is absolutely essential if the Kingdom of God is to be built in China.

JOHN S. BARR.

## Missionary Health

J. G. VAUGHAN

**T**HE story of the science of health down through the centuries has been a flickering of light through the shadows. Moses, the great law giver, first lighted the candle of hygiene and public health so far as recorded history goes; but it is not improbable that earlier Egyptians were keen students of certain aspects of public health. A well 297 feet deep is still preserved in Egypt that dates back to about 3000 B.C. Rome in her days of ancient glory spent not all her vast tribute money from conquered colonies on personal luxuries and extravagance, but invested some of it in enduring works of health engineering. The Cloaca Maxima, built 2700 years ago for sewage disposal, is in use to-day. Among her great aqueducts built to supply pure water, the one constructed by Quintus Marcius was 56 miles long. The Greeks of Sparta and Corinth highly prized physical perfection, and fine and hardy physique. Their youths of eighteen, while under military training, were subject to a rigid physical examination once in ten days.

Health probably played a vital part in the early years of the Christian Church. As Paul and Barnabus and John Mark drew near to the malaria infested lowlands of the Pamphylian coast, John Mark drew back and would not go with them into this country infested with fever and robbers. Paul could not overlook this defection and later when Barnabus would take Mark with them on their next journey, Paul would not have it, and so Paul and Barnabus parted company. Paul had evidently learned his lesson, however, and he organized a medical department, realizing that without it no missionary organization could be complete and efficient. But he took the whole department along with him in the person of Luke the physician. A modern physician cannot help but wonder how Luke treated Paul's malaria. Apparently Luke's series of malaria cures did not prove successful for, according to Ramsay, Paul developed chronic malaria, and this was the sore and troublesome thorn in the flesh that he spoke of so feelingly in Second Corinthians, 12:7. But, so far as we can tell, Paul did not blame his physicians but accepted his infirmity in a sweet spirit.

Unfortunately missionary health organizations of to-day can get little help from Paul's medical department. The only direct prescription or health advice that I know of Paul's giving was his advice to Timothy to take a little wine for his stomach's sake. How thankful all of us W. C. T. Uers and Prohibitionists and Volsteadists would be if Paul had only not said that thing! His one attempt in the domain of prescription writing has been a thorn in the flesh to many an anti-alcohol campaigner.

Unfortunately for the science of medicine it did not find favor in the minds and hearts of the autocratic church leaders of the middle ages. These despotic ecclesiastics put their cold and paralyzing hands heavily to suppress the feeble beginnings of the science of health. *White*, in his "Warfare of Science with Theology," says: "All germs of a higher evolution of medicine were for ages well kept under by the theological spirit. As far back as the sixth century so great a man as Pope Gregory I, showed himself hostile to the development of this science. In the beginning of the twelfth century, the Council of Rheims interdicted the study of law and physic to monks.... In the beginning of the thirteenth century, the Fourth Council of the Lateran forbade surgical operations to be practised by priests, deacons, and sub-deacons. In 1243 the Dominican order forbade medical treatises to be brought into their monasteries, and finally all participation of ecclesiastics in the science and art of medicine was effectually prevented.

St. Bernard declared that monks who took medicine were guilty of conduct unbecoming to religion. Even the school of Salerno was held in aversion by multitudes of strict churchmen, since it prescribed rules for diet, thereby indicating a belief that diseases arise from natural causes and not from malice of the devil.

A new day was coming, however, when, early in the Seventeenth Century, the Jesuit missionaries brought quinine out from the hidden fastnesses of the Peruvian forests and introduced its use into Europe under the patronage of the Countess of Cinchon, Regent of Peru. What a vast contribution to human welfare came from this discovery! It took two and a half centuries, however, for the next great step to be taken in malaria control, viz., the demonstration by Laveran, Manson and Ross that the Anopheles Mosquito is the only means of transmitting the disease.

The last step still remains to be taken. Who can tell how long it will take us to protect ourselves, and more particularly our little ones, after sundown behind effective screens! One missionary mother whose infant had died of malarial fever told me she had to make her tour of the district a few months after the child was born. The Bible women needed her she thought, so she packed the family in the ox-cart and they traveled through the jungle. Adequate screening at night was impossible so the child was bitten, took malaria and died; a victim to nullification of the First Amendment of the Constitution of health and hygiene. How many times since, have we met missionaries who were quite indifferent to the matter of effective protection against the mosquito.

It is not always easy for the individual to appreciate the value of the rules and restrictions—often troublesome and inconvenient in their application—which the sanitarian would establish for their protection. A close-up view of a few individual cases often seems to justify the

recalcitrant one in his failure to observe what he considers fussy and annoying health rules. He, however, who will step up to the observing tower, whence the health officer sees not one or two, but hundreds of cases, will sense the reasonableness of the health procedures that have been specifically laid down for the protection of all.

Suppose the government, or the labor contractors, or the laboring men themselves who worked on the stupendous Panama Canal undertaking, had been unwilling to follow out to the letter General Gorgas' stringent requirements for eradication of yellow fever and malaria. Had this not been done, that marvelous—almost miraculous—chapter in the history of preventive medicine could never have been written.

The experience in Panama is an illustration of what can be done when expert sanitarians are given complete control of a situation. The process *was* expensive. Health *always* costs money. But the saving in money was far in excess of the cost, and the saving in morale was incalculable. This success was based upon the achievements of patient and arduous study of the science of health and disease prevention. Men had *guessed* for many years that some insect caused yellow fever, but others guessed that the bedding and clothes of the sick one carried the infection. Such a confused state of knowledge could not be a basis for any large constructive sanitary program. But the moment science had proved that a mosquito caused the fever, and that that mosquito was the Stegomyia, then capital was quickly available to push the fight to a finish.

It is not alone in the mosquito-borne diseases that science has put victory in the hands of health workers. It has been definitely proved that typhus fever can be eliminated by eradication of the body louse. This once dreaded scourge of prisons, military camps, and famine refugees is now subject to control.

"A romance in medicine to grip the imagination of the world is the subjugation of typhoid fever," says former President William D. Haggard of the American Medical Association. In the World War with 4,000,000 soldiers, we of the United States had only 1,100 cases of typhoid fever. If we had maintained the ratio in this war that we had in the Civil War we would have had 226,000 cases of typhoid instead of 1,100. "This conquest of typhoid is one of the greatest benizens of modern medicine."

And so we might continue to sing paens of victory for the achievements of preventive medicine wherever men have seriously set themselves to search out the laws of health, and then to apply them rigorously. Banting's discovery of insulin has triumphed over dreaded diabetes. The Dicks' researches in Scarlet Fever with the accompanying dangerous experimentation on their own personis is a long step toward removal of this childhood scourge. Roentgen's introduction of the X-ray with

its more recent extensive curative application; Madame Curie's discovery of radium and its increasing availability as a therapeutic measure; the modern discovery of the practicability of blood transfusion; recent progress in the knowledge of those mysterious endocrine glands—these are all guide posts on the road, that tell us we are coming to a better day in health knowledge and disease prevention and cure.

There are still certain dread and implacable foes we have not conquered. Cancer—Heart disease—Pneumonia—Tuberculosis—Sprue. Somehow we must learn to circumvent these antagonists of ours. The contest is on in earnest and worthy champions are fighting our cause. Any day some new victory may be announced.

It is also for our encouragement to know that the average length of human life is steadily increasing. In the 17th century the average span of human existence was 33 years. In the 18th century it was 39 years. In 1900 it was 49 years in the United States and in 1920 it was 56 years. The advance is not as real as it seems, however, for the extension of life during the last half century of those who attain middle age is very slight indeed.

Let us now come definitely to the practical aspects of this question, what can we do to-day to lower the morbidity and mortality rate of our missionaries and their families? We must remind ourselves that health in the Orient or in the tropics is not maintained except at the price of eternal vigilance. I will have something to say presently of too much vigilance, of that over anxious attitude on health matters that is in itself provocative of disease, but let us pass that for the moment.

The missionary in the home land on furlough has special opportunities and responsibilities. There are some things he must attend to well in advance of return sailing:

1. He should have complied fully with all health recommendations made at the beginning of furlough based on a thorough health examination of each member of his family.

2. The entire family should receive preventive inoculation against typhoid-paratyphoid fevers. The inoculable age period should extend from children of 18 months or two years to adults of 60 or above. This typhoid-paratyphoid inoculation should be repeated at least once every two years. If there is definite typhoid exposure it should be repeated after not more than a year.

3. Smallpox vaccination should be taken by every member of the family unless there has been a successful "take" within four or five years. Out of 51 cases of smallpox that occurred in missionary families in China, according to Dr. Lennox, a third of the persons had been vaccinated at some time or other, but their protective period had expired without revaccination. New born children should not be allowed to pass the second month without vaccination. Even though a person thinks

he has had smallpox it is well for him to be vaccinated. Not infrequently a mistake is made in the diagnosis and a false sense of security results.

4. Diphtheria toxin-antitoxin treatment is advised for all children from one to ten years of age. In this age group the susceptibility is 30-70% and the treatment can well be given without the preliminary Shick test. From ten to twenty years of age only 20% are non-immune to diphtheria and with these a Shick test might well be done first if the toxin-antitoxin treatment is proposed.

5. Teeth should be adequately cared for by a good dentist. The relation of focal teeth infection to such major diseases as nephritis and heart disease has been demonstrated. Ordinarily we would think that a tooth showing a definite shadow at its apex when X-rayed, should be removed. With advance of dental skill, however, many of these teeth will be saved and the infection cleared. But let not the teeth be neglected. Give them special attention.

6. Bring your weight somewhere near to the ideal for your age and height. No scientist would claim that there is a specific weight which is ideal to the pound for any individual. But all would agree that there is a theoretical ideal for everyone and variation above or below should not exceed 15%. There is a growing emphasis by the medical profession on the danger of overweight after the age of forty. The strain on the heart and on the organs of metabolism is very real. Familiarize yourself with your dietetic requirements and enforce the rules that your judgment lays down for the satisfaction of your appetite.

7. Have a period of good relaxation and rest free from visiting before sailing back to the mission field. It should be not less than a month. The strain of deputation work and financial solicitation is usually a very real one during the furlough period. To restore fagged nerves, a brief rest period at the close of the furlough term is to be desired.

8. One further word on this general theme of protective measures should be added, to the effect that you read one or two books dealing specifically with health matters. Dr. Richard Cabot has a classic called "A Layman's Handbook of Medicine." Another good book, which has more of the character of a classroom textbook, is Dr. Chas. P. Emerson's "Essentials of Medicine." Most of you are familiar, I am sure, with Dr. Josephine Jackson's very readable book "Outwitting Our Nerves." This deals with one of the most important subjects in the category of missionary health. One more suggestion on the subject of reading, and that is to bring to your attention the monthly journal, "Hygeia." This is an attractive and interesting journal of individual and community health that should be in every one of our missionary homes. This is a thoroughly sponsored and reliable popular journal on health. It is published by the American Medical Association, 535 North Dearborn

Street, Chicago, Illinois, and reflects sound and scholarly medical judgment on all the questions discussed.

As to protective measures on the mission field itself, Dr. Lennox well suggests as the first responsibility, to follow the Biblical injunction "Guard well the lips." Thirty-six per cent of all deaths of missionary children was due to dysentery, diarrhea, and cholera. Among adults amebic dysentery, bacillary dysentery, sprue, and typhoid fever are large factors in our morbidity rate. These all come from contaminated food and drink. We need to maintain strict supervision of kitchen and diningroom. The fly must be screened out. Always regard him as a deadly menace. Have a fly swatter and see that the servants use it. Penalize them for every fly found in kitchen or diningroom, and reward them for their destruction. The drinking water should be boiled under your own direct supervision. Vegetables and raw fruits can be sterilized by immersing for 10-20 seconds in actively boiling water.

Protect the baby from the dysenteries. Maternal nursing is the great safeguard of infancy. May it be zealously guarded, and the bottle feeding regime introduced only under dire necessity.

Finally consider the greatest of all factors in missionary disability, viz: the psychoneuroses. Dr. Jackson estimates that 75% of all persons applying to physicians for help are nervous patients. Dr. Andrew Woods considers that the "psychoneuroses are more to be dreaded by employers in their employees in the Orient, than are disabilities caused by infections, toxins, and accidents; for the psychoneurosis is constitutional, while infections and accidents kill or get well after a limited period. Dr. Woods cites five reasons why personality faults and psychoneurotic tendencies are more apt to come to light among foreign missionary workers than among those in the home land:

1. The impulsion to foreign work may connote enterprise and courage or it may indicate restlessness and discontent. Occasionally dread of impending failure in the homeland has been noted by him in missionaries suffering from psychoneurosis.

2. Religious timidity, fear of competition, and inability to contend against obstacles, are frequently found, and mark an individual of delicate nervous constitution for failure.

3. The necessity of making difficult adjustments to the customs and social standards of the Orient is, to some personalities, a baffling problem to which they succumb.

4. Some fall before the difficulty of mutual adjustment within the organization. The simpler Orientals look upon all foreigners as of the same grade of efficiency. The young untried worker with his hyperdemocratic sensibilities, adopting this estimate of his own capabilities, grows restive under official discipline and discrimination, and often drops out as a psycho-neurotic casualty.

5. Overwork is often brought on by enthusiastic and visionary beginnings of enterprises that bring unwise burdens sufficient to try the most experienced administrator. The inexperienced one fails to stand the test.

For conservation of nervous resources the missionary must learn to "budget" himself, as Dr. Lennox puts it. He must increase his nervous credit balance by proper habits of sleep, exercise, vacation relaxation, judicious riding of a hobby, etc. There must be a grim and determined limitation of work to the nervous force available, always leaving untouched an ample reserve.

Let us banish from our lives the negative feelings—hate, sadness, anxiety, sensitiveness, querulousness, fear, jealousy. These are depressants not only to the currents of social life which we need in order to maintain social normalcy; but they are also definite and powerful depressants of the body fluids whose free and unimpeded flow our physical health requires.

*Cultivate* the positive feelings:—love, joy, hope, faith, courage, zeal, patience, kindness. Just as these are the stimulators of social health and happiness, so are they in a very real sense the stimulators of our bodily physical health. It is an observed fact that those who have cringed with fear in the presence of cholera have been stricken even as they tried to flee from it, while others who have faced squarely up to it and unafraid have stayed by and courageously fought it—these escaped. It is easy to understand how the psychic factor might have saved some cases, for fear kills the acidity of the gastric secretion while courage strengthens it, and a strongly acid gastric secretion is a helpful barrier against the cholera spirillum. So the positive feelings have a definite part in maintaining healthy bodies, while the negative feelings invite disease.

This brings back to our minds a thought expressed earlier, viz: that with all our efforts to maintain health, we must not overdo the *effort*. Lennox well expresses it: "The things which make for health should be learned, practiced, made a habit, and then forgotten. In this way lies mental as well as physical health. He who will not take thought for the prevention of sickness may be in the frying pan; but if his mind is constantly filled with the fear of sickness he is in the fire."

As a last word may I revert again to the great master missionary, St. Paul. I have frankly disagreed with his prescription for indigestion, but in that great range of attitudes and characteristics, where the personality comes to its greatest achievements, his writings are rich in the soundest advice. See how sweetly healing to our psychoneurotic age are these statements:

"Now the God of Hope fill you with all joy and peace in believing, that you may abound in hope."

"For we are saved by Hope."

"Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba Father."

"We then that are strong ought to bear the infirmities of the weak."

"And now abideth Faith, Hope and Love, but the greatest of these is Love."

"In all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

These are some of life's great positives whence flow streams of health and healing.

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## The Long Planting of Christianity in China\*

REVIEW ARTICLE

**C**HRISTIANITY in China has expanded most rapidly and wielded its largest influence since 1900, the period in which the power of foreigners was prominent—the author of this book says "dominant"—therein. From the time of its doubtful earliest attempts to enter China—about 300—to the end of 1926, the period covered by this book, its impulses, support, religious ideals and leadership have been overwhelmingly foreign. It is eminently fitting, therefore, that at the end of this period of over seventeen centuries there should appear a volume "stressing the part of the foreigner" in the history of Christianity in China.

There is a fascination about the always persistent, often tortuous and sometimes devious ways in which Christianity has tried to establish itself in China only to be, previous to this modern period, practically always swallowed though apparently never heretofore digested or assimilated. This comprehensive volume is, therefore, a valuable summary of a preliminary attempt to share Christianity with China that has been as long, and perhaps more arduous, than is the case with any other people. Some day Chinese Christians will peruse this volume with, on the one hand, admiration for the bravery of their foreign progenitors and, on the other hand, wonder at their sometimes malapropos and often futile strategies. Perchance they will also

\*A History of Christian Missions in China. K. S. Latourette. MacMillan Co. Gold \$5; to missionaries Mexican \$9.00. For sale by all booksellers.

wonder why their people did not sense its potentialities until they had made their first revolutionary attempt to readjust themselves to extra-China cultures. For Christianity is now not the projection of a religion by itself into China but part of a world-wide process of the cross-fertilization of cultures. This is giving Christianity its first real chance to penetrate China's heart. That is one impression we get after reading the mass of material found in the 843 pages of this volume and after glancing over the source material found in its bibliography of fifty-four pages, of the main facts of which it is a masterly condensation.

This volume is *packed* with facts. For the laborious research which has dug out and organized them the author merits heartfelt appreciation. Stories of mission foundation-builders are abundant: as early as 1661, for instance, three Friends *started* towards China. Most of the beginnings of work in and for China are unearthed and numberless dates connected therewith displayed. Likewise the history of many early approaches by workers in countries contiguous to China is given. Interesting insights into missionary minds are included. During the "term" controversy, for instance, some prominent missionaries urged that Protestants adopt, like the Catholics, the term "T'ien Chu." Early missionaries followed already travelled *trade routes*; the Europeans known to have arrived in China first were merchants not missionaries. Thus is finally laid the ghost of the notion that the missionary was the pioneer in causing whatever of upset the mixing of the civilizations of East and West brought to China. "Why," it is sometimes asked also, "has the Roman Catholic Church grown faster than the Protestant and with fewer foreign missionaries?" Because, as this volume shows, the Catholics started their modern effort with about as many "old Christians"—something over 200,000—as the Protestants had after about a century's work.

Rightly this history treats Nestorianism, Catholicism and Protestantism as integral parts of the one Christian Mission to China. Among the most informing chapters, indeed, is that which compares the work of the two latter, which have, except for occasional outbursts of criticism and rare instances of cooperation in famine relief, practically ignored each other. Both have a membership largely composed of the poor and illiterate, though Protestantism, has through its educational effort, contributed much more leadership to China's political life than its Roman Catholic fellow-contingent. Their main policies have differed also. Catholics have put their philanthropic effort into orphanages and their church effort into nurturing their own community. Protestant philanthropy has gone into schools and hospitals mainly and their church effort has included the fighting of social evils as well as intensive nurture. Christianity in China is now about four-fifths Roman Catholic, even

though the Protestants have grown proportionately more rapidly than the Catholics.

This history focuses a strong light on those aspects of Christianity by means of which it has gained its heretofore precarious and mostly temporary footholds in China. The Nestorians were able to enter China apparently just because communications were then open though, as we learn from other sources than this volume, some of their leaders fitted in also with certain political aspirations of China. The position in China of the other two Christian contingents, however, depended upon two types of prestige neither of which was based in Christianity as such. The influence and opportunity of the earlier Catholic missionaries centered around the new knowledge they brought. China's official desire for their expert scientific contributions shielded their work in Peking from persecution, for instance, to a degree seldom enjoyed elsewhere. Protestant influence during the last generation has likewise been largely rooted in the same prestige. Its growth has been "most spectacular" in higher education. But during this same generation both Christian contingents have capitalized the prestige of western power, gaining protection through treaty sanctions based thereon. The projection of foreign ecclesiastical authority into China, as connected with the "rites" controversy, brought disaster to Christianity. In modern times the projection of foreign political authority into China served first to protect Christianity and then later helped to bring it more disaster. Now in these, as well as other aspects, the prestige of all foreigners in China has been much diminished. One important impression, therefore, emerges after reading this history. Heretofore Christianity in China has relied much on prestiges not inherent in itself. It has never yet based its appeal to China solely on its innate significance as a way of religious living and experience. Neither of these extra-Christian prestiges drove the roots of Christianity deep enough into China's life to prevent them beyond doubt from being dug up again. Has the Revolution for the first time given Christianity a chance to root itself in China on the basis of its own inherent *spiritual* worth only? This history does not answer that question. But one is inclined to answer it in the affirmative as a result of reading it nevertheless: for that is the chief significance of Christianity's present relation to China.

This affirmative answer is based on certain changes in the "Christian Movement" outlined in the latter part of this volume. These are due to that modern cross-fertilization of cultures which seems to have gone deeper into China's heart and mind than any ever before experienced by her people. Of this the modern "Christian Movement" is an inseparable part. Before the period now passing the sanction accorded Christianity came from officials and literati; now it depends on *popular* favor; even the anti-Christian attacks have been popular rather than

official. Then, too, it now has a widespread lay membership and its leadership is actually becoming indigenous. It is, perhaps, somewhat startling to read (page 833), "No outstanding apologia, no great work of devotion has yet been written by a Chinese," and that, furthermore, (page 189) "the only really sublime piece of writing in Chinese Christian literature" was, so a Protestant at Edinburgh stated, one on God written by a foreign Catholic somewhere about the end of the seventeenth century. These statements suggest that Christianity has never yet stirred the Chinese mind deep enough for it to embody Christian ideas in literature, though ability therein is one of China's outstanding cultural achievements. The beginnings of this are now apparent for the first time. With this are coming also new emphases in Christian service. The problem of ancestral worship is now left to the Chinese to unravel. Protestant Christians are turning their eyes upon village and city problems and seeking to demonstrate the spirit of Christ in setting up just industrial and economic conditions. In short the impulse, guidance and service of Christianity in China is now becoming people-centric. This is a sign that the long planting is over. The modern cross-fertilization of cultures has created a climate somewhat more favorable to the Christian plant.

Christianity has been both a disturber of and a contributor to China. It has shared in breaking down the old China; it is now seeking to help build the new. Not yet, however, has the missionary succeeded in demonstrating clearly to China the unifying spirit of Christ. Early Catholic orders worked against each other: Protestant sects have competed with each other. Missionaries never waved a sword. In these latter days, however, the sword overshadowed them and their work: some of them have even defended its use in cleaving China open. But they are now moving out of this shadow. In spite, however, of the incompleteness of their witness, "The missionary's distinctive achievement was to help determine the character of the impact of the West and the quality of the transformation which followed." (page 685).

Criticism of such a masterly summary is malapropos. The author's term of service as a missionary-professor in China has enabled him to view sympathetically the "Christian Movement" therein, though he is by no means only complimentary in his comments thereon. His spirit is irenic and scientific. He outlines by way of approach both the main ideas of Christianity and those in China's religious background. At times one feels that his desire to give a balanced presentation of complicated situations or contradictory interpretations leads him to overlook the real strength of one side of some of them. That impression, however, may belong to the reviewer's predilections! Perhaps the volume is too factual for those not already converted to Christian Missions. Such will, however, find his treatment of all situations free from nebulo-

sity. This group, not small in number, should study assiduously this volume. Perhaps a wrong impression will result from saying that six or seven Chinese were "enrolled" in the 1907 Conference (page 665). Seven were present but only as visitors and without vote.

In view of the rapidly changing situation one wonders what kind of a history will be written twenty-five years hence. One ventures to prophesy, furthermore, that it will be written by a Chinese. Until that volume appears this one will be an authority. An era of Christian progress is opening. Not the least significant sign of that fact is the rapid modern change taking place in the mind of Chinese Christians—particularly Protestant—and Chinese in general about Christianity. Even the fact (page 795) that many missionaries have departed widely from the theological positions of their predecessors is encouraging because it is one aspect of a change which spells progress. Likewise the fact that under the direction of Mussolini a subsidy of ten million lire is to come to Italian Missions in China is a sign of healthy rivalry in the further spread of Christianity in China.

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## In Remembrance

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### Mrs. A. J. Fisher

**T**HE passing of Mrs. A. J. Fisher is a great loss, not only to the American Presbyterian Mission of South China, but also to the Chinese Church and the community in general. Coming to Canton in 1901, as Miss Armenda Elliott she had already, before her marriage in 1903, formed life-long ties through her work in True Light Seminary. Loyalty to truth and fearless devotion to right were her outstanding characteristics; her loving heart made her an ideal friend and neighbor; her home was a center of continuous hospitality and her faith, devotion and hopeful outlook on life always an inspiration to those who shared the rich fellowship of her spirit.

To the Fishers fell the difficult task of opening a new station at Shek Lung and developing the work of a large country district. For fourteen years they gave themselves unstintingly to this work—the greater part of the time without the help or companionship of other missionaries.

Besides sharing with her husband all aspects of the work and helping in the solution of every problem, Mrs. Fisher gathered around her women and girls, opening a school for the latter, and making for herself a large place in the hearts and lives of both. Her home was open to all of them; deep and lasting impressions were made on their charac-

ters. No wonder that many women wept on hearing of her passing and that men, now leaders, remember her kindness to them when they were school boys!

In the later years in Canton, Mrs. Fisher continued her activities in church and community, acting for several years as principal of the "Elsie Berkeley School for Women and Children." Impaired health and unsettled conditions led her to return to America in 1925, Dr. Fisher remaining behind another year.

It was a great disappointment that physicians would not consent to Mrs. Fisher's return to China at the end of Dr. Fisher's furlough, but she had the great joy of accompanying him when he came to China in the spring of 1928 on a mission connected with the "Association for the Welfare of Children." She was welcomed by a host of friends, who heard with joy that both she and Dr. Fisher would return under regular appointment in March, 1929. But God had other thoughts for her and called her home on January 4, 1929, after a brief illness which occurred while the family were on their way to the Pacific Coast. Full sympathy goes out to Dr. Fisher and the younger son, now returned to China, and to Elliott, the elder son, who is an instructor in Roberts College, Constantinople.

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### Helen P. Gallagher

Miss Helen P. Gallagher, member of the American Board Mission, Peking, died at Tunghsien on February 7, 1929, following an operation for appendicitis.

Miss Gallagher was born in the mid-western part of the United States. She graduated from Carleton College, with Phi Beta Kappa honors, in 1922. After teaching in Minnesota for two years, she came to China under the American Board Mission. She arrived in Peking less than five years ago, and since that time, has helped as teacher of English in three American Board stations: Fenchow, in Shansi; Techow, in Shantung; and, for the last year and a half, in Bridgman Academy, Peking.

Although she suffered a very severe illness at the beginning of her life in China, her brave cheerful spirit conquered her physical handicaps, and she gave four years of unstinted service to the Chinese students with whom she worked. Her loss is keenly felt by her foreign and Chinese colleagues and the students of Bridgman Academy. Their sympathy goes out to her father, mother and four brothers in America who were eagerly looking forward to her homecoming in June.

Mr. Kuan, principal of Bridgman Academy gives this personal testimony. "I have found Miss Gallagher eager to do her best. What-

ever she was asked to do in the school, she did willingly and her students found her ready to help in every was possible. Outside of the classroom, she showed the same spirit. I do not know why God has called her when we think her work is not finished and when there are so many who still want her assistance. It must be that God has other work for her to do, and we are sure that she has received her reward."

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## Our Book Table

THE FOUNDATIONS OF MODERN CHINA. T'ANG LEANG-LI. *Noel Douglas, 38 Great Ormond Street, London W.C.1. 12/6 net.*

To read this modernist interpretation of China is for the foreigner to see himself as the Chinese see him and to see China as they themselves deem it to be. Both missionary and merchant will find their superiority-complexes considerably nicked: both have been disturbing influences in China. However the author recognizes that good has come out of their conglomerate mixture of good and bad. Through missionary education (page 76) "the Chinese intellectuals were first enabled to gain knowledge, however superficial and distorted, of Western culture and civilization." Furthermore the confusion which ensued upon the impact of the West upon China became "the impetus to the building up of a better society than the old." His own people also come in for criticism. One of their fundamental weaknesses (page 170) "is their unwillingness to take responsibility": that means their unwillingness to assume personal as over against collective responsibility. The weaknesses of Sun Yat Sen and of the Kuomintang as well as their strong points are critically analyzed also. The Chinese, furthermore, do not need more *personal* liberty—they have no word to express it!—but need to "sacrifice some of their personal freedom in order to gain freedom for the nation." The connection between the early Jesuits in China and the knowledge and influence of Chinese thought in Europe is interestingly worked out. On the basis of this the philosophers of the eighteenth-century enlightenment in Europe "bade fair to found a new culture on the supremacy of reason, beauty and inner freedom" (page 110). The culture-lacking middle classes perverted it, however. "In this perverted form the Chinese ideals disguised as Western civilization came back to China," and the East sacrificed its "ancient cultural traditions" for this "modern pseudo-liberalism." That is another phase of the cross-fertilization of cultures of which it is well to be reminded, even though one may be uncertain as to whether this author measures it correctly. As a missionary we wish that the treaty privileges of the Church were not mixed up with the legalization of opium and that it were not possible to say that the missionaries who have expressed sympathy with the "aims and aspirations" of Young China were, many of them, influenced by the "necessities of the moment" rather than by "motives of abstract justice" (page 226). However, we cannot dodge the facts! Nevertheless we thank the author for his frank treatment of these complicated relationships even though he may at times show a perhaps understandable bias. Not the least frank portion of the book is its annotated bibliography in which caustic comments are made on the books of some well-known missionaries.

FOREIGN DIPLOMACY IN CHINA—1894-1900. PHILIP JOSEPH. *George Allen and Unwin, Ltd., Museum Street, London.* 16/-.

To have the secret schemings of diplomatic psychology unveiled is in line with modern trends. This the author aims to do for the eventful six years which preceded the beginning of China's rearticulation around her national integrity and a new future. Unfortunately the man on the street, always most vitally concerned in the open military moves often necessary to realize these secret schemings, is allowed to peer at them too late to subvert or deflect them. However the schemes which sprung up in these six years as the fruit of slowly maturing exploitative notions of the previous decade still affect the present situation, though most of them are now spent bullets. "The Chinese (page 317), as a result, of course, of the Sino-Japanese conflict, "were (looked) on as a dying nation and the living nations were encroaching upon her." "The period of the quest for trade came to an end." "Thereafter the powers were engaged in rivalry for the political and economic domination of China" (page 27). That is the situation in a nutshell. China was the last great opening for colonial expansion. France and Russia made the first moves aiming at political hegemony through economic penetration. Germany followed suit playing off, however, the conflicting interests of the powers for her own ends. Great Britain did not desire the dismemberment of China but followed an opportunistic political philosophy which brought her to where she felt it necessary to get her slice. Finally Britain's wishes for an "Open Door" influenced the United States to make an open bid therefor. This was successful and became a monkey wrench in the dismemberment scheme. All this and much more is shown by the author and supported by abundant documentary evidence. He is scientifically frank throughout. He tells a sorry tale! To read is to understand better the Chinese contention that her international relationships have profoundly complicated her problem of domestic rehabilitation. Altruism is ruled out even in the case of the United States. Self-interest was the rule. Exploitative jealousies were a dominating motive. And the story is not yet finished even though now the central portions of the melon are free of the slicing knife. Now China is thinking of getting back some of the end slices, already gone, and Japan and Russia, in particular, are uncertain as to which will get the other end. This six years did, in truth, put China into world politics. Her leaders have sought to borrow the political and military prestige of these conflicting powers with a view to becoming one of them on a basis of live and let live. The powers have looked on China as a consumer of their surplus wares and merchandize. They have been quite ruthless in trying to make her buy them. That, by the way, is our logical inference not a statement by the author. One result that still affects the present situation is, "that Japan could not be denied by the Powers a policy which they themselves had pursued" (page 309). This resolves itself into this question, Can any Power desiring territorial expansion in China now rely upon the quiescence of a bad international conscience or must it face the fact of an emerging better one? In any event the will and mind of the Chinese themselves is playing an increasingly influential part in the situation.

THE PURPOSE OF GOD IN THE LIFE OF THE WORLD. Student Christian Movement, 32  
Russell Square, London, S.W.1. 2/6 net.

2,008 people, representing thirty-nine countries, of which seventy-one percent were students in British Colleges, attended the Eighth Quadrennial

Conference of the Student Christian Movement, Liverpool, January, 1929, of which this volume is the report. To browse through the speeches given therein is to realize that so far as their purpose is concerned Christian leaders concerned in this organization are getting out of the doldrums of a revolutionary age. They begin to see more clearly how the modern world-wide Christian movement can be presented as a challenging and even attractive appeal to modern youth. We gather that the most arresting speeches were the one by Mr. F. C. Andrews, who pled for the martyr-spirit in the solving of the race problems of the world, and that of Mr. T. Z. Koo, who spoke on "God in the Remaking of China." To read such speeches is to thrill to the fact that modern Christians are pushing home to the hilt the abiding implications of the Christian Message. The task and the vision change each time this organization meets. And yet as the Rev. Edward Shillito says, in giving an impression of the Conference, these are "comprehended in the old unchanging passion that God in Christ may be all in all, and that all the children of men may know Him. It changes; but *the more it changes the more it remains the same.*" A translation of a book like this ought to be of use to the moribund Student Volunteer Movement in China.

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AUTHORITY IN CHURCH AND STATE. PHILIP S. BELASCO. *George Allen & Unwin Ltd.*, London. 12/6 net.

Undoubtedly the chief issue in relationships between and within Christian sects is that of authority. Is it rooted in the Bible, the particular church or Christian experience in general? This latter is at one and the same time the most recent and the most complicated aspect of this old issue. What, too, is the relation of each and all of these to the authority of the state? That aspect of the general problem is prominent in China at present. The relation of state support and authority to the spiritual vitality and the organizational unity of one branch of the Church is particularly urgent at the moment in England also. This book goes to the historical roots of this issue, particularly as buried in English history and as connected with the Quakers. To read is to realize that many of the privileges now enjoyed by dissenters and nonconformists, together with many Christian emphases now marking the attitudes and efforts of Christians everywhere, arose in the thinking and advocacy of this small but determined group. The beginnings of many modern Christian attitudes, for instance, towards the reconstruction of social and industrial life arose with them. For this they suffered. When there was only one Church it desired to utilize the authority of the state for its own ends. But when Christians began to divide into differing and competing churches the State must needs give up its control over them and they in general resign the privilege of its special support. The conflict that marked this separating process is analyzed carefully in this book, copious quotations from Quakers being given to show their stimulating part therein. It is an analytical history of the struggle for ecclesiastical freedom of particular significance at present. In places the book is reiterative and here and there is a sentence which thwarts understanding. It makes clear, however, that both Church and State must meet the minds of their people.

THE CHRISTIAN'S ALTERNATIVE TO WAR. LEYTON RICHARDS. *Student Christian Movement, 32 Russell Square, London, W.C.1. Cloth, 4/-: paper, 2/6, net.*

The author went through the great war. He knows and describes it, therefore, as the "abomination of desolation" it is. He is dead against it. With cogent and Christian arguments he makes this plain. All Christians should likewise, he urges with restrained vehemence, be against it. Nevertheless he tries to show that he is not in favor of a quietistic pacifism. He believes, on the contrary, in a pacifism of moral aggressiveness that leads the Christian to risk something in getting rid of this utterly un-Christian practice. The sheer and frustrating inconsistency of any other attitude is made plain in arresting sentences and striking quotations. To get rid of war calls for a fight without carnal weapons; but that is nonetheless a war. Quietistic pacifism makes the Christian helpless; a morally active pacifism enables him to overthrow what otherwise he weakly submits to. Such a book is a needed stimulant for jaded and disillusioned Christians. Read it and take the risk involved in combating this age-long evil!

CHIPS OF EXPERIENCE. By H. J. BROWN. *Mission Book Co. Shanghai, Price G.\$1.75.*

In a simple but readable manner, the author relates his experiences as a missionary in Shantung and in the latter part of the book gives a description of his journey home to America through India, Egypt, Palestine and Europe. He tells of how he received the call to foreign mission work and how he had to struggle to get himself sent to China. He devotes several chapters to descriptions of country life in China; Chinese customs, such as footbinding; amusements, such as the theatre; the cruelty and corruption of the officers of the law; the bandit menace; and in and around these descriptions he tells of his own life and work. As one reads, one realizes anew the self-sacrifice, immense faith and capacity for sheer hard work that are needed by the missionary; not to mention physical bravery—bearding bandits in their lairs is all in the day's work! Certainly a missionary's life is not an easy one. As is the case with all missionaries, Mr. Brown has to record failure as well as success, but his faith in the ultimate triumph of Christianity never falters. Although a loyal member of the Mennonite sect he finds denominationalism a stumbling-block to the Chinese and sees that to-day there is a demand for a united Church.

CHINESE MISSIONS. By JOSEPH JUDSON TAYLOR M.A., D.D., LL.D. *Walter Neale, 37 East 28th Street, New York. Price G.\$2.*

On reading this book, one is struck afresh by the possibilities for power in China and the Chinese people. The first three chapters give a very short but comprehensive description of China, the climate, vegetation and natural beauties; the people, their peace-loving nature, industriousness and their remarkable power of absorbing other races into their own; the religions, and the ignorance and superstitions still weighing the people down. The author then makes a short survey of the origin and progress of Christianity in China which has been known there for fourteen centuries and has made comparatively little headway, and he proceeds to examine the reasons for this and the problems facing Christianity in China to-day. They are, as he sees them, opium, drink, militarism, modern industrialism and "modern infidelity under the guise of science." Most of these evils may be admitted,

but it is scarcely correct to imply, as the author seems to, that the present state of China and the misery in which the large majority of her people live is entirely due to the impact of the West on the East. Mr. Taylor is sure that Christianity can solve these problems and stresses the need for the right type of missionary, but one wonders if the type of Christianity he advocates would be acceptable in China to-day when he says "as the missionary makes his appeal to the spiritual side of man, the scientist from the missionary's country comes along to upset what the missionary has said....". If what the missionary is teaching cannot march hand in hand with science, it is not the religion for modern China!

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A FAITH FOR THE WORLD... WILLIAM PATON. *Edinburgh House Press, 2 Eaton Gate, London, S.W.1. 2/6 net.*

This is another of the many books we may expect as the fruit of the Jerusalem Meeting. In addition to drawing heavily on its copious material reference is made also to some recent studies in religion and various aspects of the problem of promoting Christianity in the modern world. The outlines of the Christian Message and the problems and potentialities of Christianity in helping solve the complicated social, educational and industrial issues it faces are illuminatingly dealt with. It is a good book to put into the hands of students who want to understand how forward-looking Christians propose to answer the challenges of their changing world with ringing challenges of their own.

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REASONABLE BIBLICAL CRITICISM. By WILLIS J. BEECHER, D.D. *Religious Tract Society, 7/6 net.*

This is a volume which is likely to be widely read and much quoted by those maintaining the moderate conservative position regarding Biblical criticism. Its purpose is twofold. 1. To attack and refute both the methods and conclusions of what the author calls 'crypto-agnostic' criticism. 2. To emphasise the necessity for the use of reason and judgement in the interpretation and defence of the Bible. The dividing line is found to lie in the answer given to the question, "Is the Bible normally truthful?" By 'normally truthful' the author is at pains to show that he does not mean infallibly accurate, and some of its more conservative readers may be shocked at the readiness with which minor inaccuracies are admitted, but Dr. Beecher stands squarely for the historicity and genuineness of the books of the Bible as we have them, in opposition to modern theories of later dates and composite authorship.

Professor Beecher is alive to the injury which uninformed and unreasoning champions of the Bible do to their cause by claiming for the Bible things which it does not claim for itself, and we venture to think that his work will have more value in correcting the crudities of some Bible advocates than his attempted refutation of the crypto-agnostics. His arguments, although advanced with considerable display of erudition, are not likely to cause real Biblical scholars to turn a hair. He has, however, one charge to make which we believe justifiable; that many who absorb and echo what they regard as the latest modern views, particularly those derogatory to the Bible and inconsistent with its truthfulness, do so without acquainting themselves with the plain facts in the Bible itself. Dr. Beecher

turns upon them the charge of being in bondage to tradition—the tradition of agnosticism. It is more dangerous to be a traditional agnostic than to adhere to the traditional reverent belief in the Bible. This is a needed warning. "Let the Bible Speak," is Dr. Beecher's plea. Examine the facts discernible in the Book itself. Do not approach it with preconceived theories of its unreliability.

#### BRIEF NOTICES.

**COURT ROLLS OF RAMSEY ABBEY.** Edited by WARREN ORTMAN AULT, Ph.D. *Yale University Press, 1928. Pp. Ivi and 319 G.\$3.75.*

A compilation of source material supplementary to the editor's earlier work on "Private Jurisdiction in England," comprising reprints of remnants of the early law reports of 13th century English feudal courts. All of it, except the Introduction, is in the quasi clerico-legal Latin of those leisurely spacious days. These rolls of the Abbey of Ramsey and of the Honor of Clare have been chosen from amongst other court archives because they illustrate the three kinds of private jurisdiction which were once exercised in England—baronial, franchisal, and domanial, whose powers in some instances completely displaced the royal authority. A relic of one of these courts, the Honor of Clare, survives to our own day as a part of the duchy of Lancaster.

The volume would interest students of early English legal history but only such of those as are conversant with the "dog-Latin" employed in such ancient law records most of which now repose in the British Museum and London Public Record Office.

**SPRING SHOWERS.** HARI PRASAD SHASTRI. *For copies apply to P. O. Box No. 1033, Shanghai.*

A collection of poetical musings revealing a mystic human passion for union with all that is human and superhuman. Human distinctions are merged into a mystic unity whose beauty glows even through the ills and struggles of life. At times the ideas have a haunting tinge of something infinitely wonderful. The style suggests Tagore.

**NUNCIUM SUMMI PONTIFICIS.** PIUS P. XI AD SINENSES. *Commissione Synodalis in Sinis 1A Kwan-Tung-Tien Hutung, Peiping.*

This gives the Pope's recent Message to China in the original text and as translated into various languages together with various comments and articles thereon in a number of publications.

**THE CLOUD-MEN OF YAMATO.** E. V. GATENBY, *John Murray. Albermarle St. W. London, 3/6 net.*

This, another volume of the "Wisdom of the East Series," opens up the Japanese mind as regards pantheism, nature as viewed by Buddhists, and "enlightenment," as disclosed mainly in poetry. The author advances it as a "striking fact" that, as revealed by Japanese literature, the East "was hundreds of years ahead of the West in responding to the influence of natural beauty, and in comprehending to some extent the Reality behind the symbols." In the main this volume treats of the mystic approach of Japanese to Reality through nature.

**WORKADAY ETHICS.** JOHN HALL, O.B.E., D.D., *Hodder & Stoughton, Ltd., London. Crown 8vo. pp. 168 price 6/- net.*

Every one of these thirty-two beautifully written essays—each of about a thousand words and reprinted from THE RECORDER, the organ of the United Free Church of Scotland—has wise counsel to offer upon some aspect of the art of living.

E.F.B.-S.

## Correspondence

### Assyrian Fund Raisers.

*To the Editor, of  
The Chinese Recorder.*

DEAR SIR:—Late last autumn an individual came to Chefoo where he spent considerable time soliciting funds from foreigners. He came to me also and presented certain credentials which stated that the bearer was Brother Elias of the Assyrian Church in Persia, that he was authorized by the Directors of the Orphanage for Kurdistan children, whose headquarters was at Hamadan, to raise funds for this institution. Brother Elias also presented letters as testimonials he had received, mostly of Anglican clergymen ranging from Singapore to Peking. These one and all claimed to have examined his credentials and considered them as trustworthy. I felt that these could only be regarded as an opinion and not in the light of testimonials. I was very sceptical of the claims of Brother Elias which was strengthened by the unsatisfactory replies he gave to some very direct inquiries. I therefore refused to give him any help.

I thought it might be interesting to investigate Brother Elias's claims and therefore wrote to the Secretary of the American Presbyterian Mission at Hamadan for information. I have just received his reply which is as follows:—

"Your letter with reference to a Brother Elias has just come to hand. I at once made inquiries of our Assyrian (Nestorian) brethren whether they knew about such an orphanage with head quarters in Hamadan, such as this man was purporting to represent. I myself, having been associated with relief work for several years for Assyrian

and other refugees from Kurdistan, had never heard of such an organization. And they were most emphatic that nothing of the sort existed in Persia, or Kurdistan for that matter. In fact, they smiled when I told them what you had written with reference to this man and wanted me to assure you at once that he was a fraud and to warn all missionaries in China, who might be mulcted by him, against him."

I do not know if you have run across Brother Elias or his colleagues who are operating with him, and I believe have their headquarters in Shanghai.

I think it might be a good idea to warn missionaries against them through the RECORDER.

Sincerely,

W. O. ELTERICH.

### China's Basic Problem.

*To the Editor, of  
The Chinese Recorder.*

DEAR SIR:—Does Mr. Stewart really touch the basic need of China in his article about China's overpopulation problem?\* And does he suggest the right solution for it? The need is indeed tremendous and calls for an heroic solution! Mr. Stewart rightly refers to some minor solutions as insufficient. Of these, others might be mentioned, some of which are already under way. Soon in many places rice, for instance, will be planted instead of poppy. We hear, also, of promising experiments with sorghum and other types of grain that can withstand long sieges

\*CHINESE RECORDER, December, 1928, page 778.

of drought; new types of farm machinery that also render help: railroads and auto roads that will facilitate the transport of food to needy districts: governmental storehouses that will again be filled.

Some twenty years ago I heard of a kind of communal storehouse (義倉) I Ts'ang, from which, in time of famine, rice could be distributed on condition that after harvest twice as much should be returned to be stored up for future need.

There may be other such minor solutions, none of them sufficient to meet a need for any length of time. Most such, however, would be available at once and serve to tide over a time of waiting for and preparing solutions that would suffice for a longer time.

As to China's population it will, I think, hardly increase at such a rate as Mr. Stewart seems to believe.

Once I met a Chinese gentleman, who had lived in Europe for some time, chiefly in Germany and Switzerland. He not only knew something about medical matters, as Mr. Stewart does, but also knew about afforestation and its influence on the atmosphere, especially the frequency of rain and the perpetuation of springs of water. We conversed about the need in question. I said: "When all your mountains are covered with forests, China will not only be able easily to produce food enough for all her own population, but, I imagine, for half as many more." He replied: "For twice as many!" Probably he was right. He himself tried, as best he could with his limited means, and succeeded in growing respectable woods, where formerly there had been only waste hills. But, contrary to his expectation, his example was not followed by others. Germany made a demonstration of this on a large scale near Tsingtao. England did the same, to some

degree, near Hongkong. The possibility along this line is thus proved. To carry it much further calls only for the means and the right men to plan and execute it. Only those who are absolutely reliable and understand nature will do! Otherwise the best schemes will come to nought.

Looking thus at China's basic problem, it is seen to lie somewhat deeper than Mr. Stewart assumes. Only the solution of this deeper problem, securing the *right men*, will bring lasting help to China—help, the moral urgency of which cannot be questioned.

Mr. Stewart asserts that all medical and sanitary precautions are *against nature*. I always presumed them to be means of helping and fostering nature; such as are not should certainly be avoided as much as possible. But what he proposes is *against nature indeed!* I advocate, therefore, not birth control but afforestation! This is, it is true, a tremendous task! But it is one worthy of all young China's ability and perseverance: for it would contribute really great and lasting help in the meeting of her needs.

The present Chinese Government seems to be wise and energetic enough to make a beginning along this line. May good advisors to suggest the right methods, and others who are able and trustworthy enough to act upon them, not be lacking! Right here is where Christian missions can share in this solution. They ought to educate and produce such men! This they can and will do by bringing Christ to China. He is the great regenerator, and He, therefore, is the solution of all problems, not excluding China's basic problem.

Rev. W. EBERT,  
Heilbronn, a.N., Württemberg, Germany.  
Wollhaus-Str. 69.

**Should We Reconsider Our Christian Doctrine?**

*To the Editor, of  
The Chinese Recorder.*

DEAR SIR:—In present-day religious periodicals we frequently find that there are, in every country and among every people, men and women writers who urge that "Christianity should be adapted to our age, and our peoples." The question that confronts us in the CHINESE RECORDER, "How Does the Modernization of China Affect Christianity?"\* is, therefore, an old one and not peculiar to China. It has been propounded in the West, often in poignant terms, and even in the smallest nations and branches of the Christian Church in Europe. It opens up the everlasting struggle of Christianity that will last as long as men need salvation. Such a question really means, "What is Christianity?" We may, therefore, lay aside all secretly imparted ideas and try to see what Christianity, and especially Christ, has to give us: what these absolutely demand of us.

But let the reader remember that what I shall say is not intended to imply that we should not modify our preaching and methods according to the needs of the time and of various peoples. It is, on the contrary, absolutely necessary that we allow our Christian ideas and institutions to be nationalized in ways that suit the particular people in question. We must, therefore, allow our institutions and church organizations to be nationalized in the Chinese soil and in accordance with Chinese ideas. Indeed, even more, we must promote this nationalizing process.

\*CHINESE RECORDER, January, 1929  
page 14.

This is, however, a quite different question, and has nothing to do with Christianity as a whole or in itself. I shall, therefore, deal only with the facts of Christianity which should remain unchanged in all times, in every place and among every people.

1. The very news we have to propagate and teach to the nations is *the love of God in and through Christ*: "*For God so loved the world that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life*". John 3: 16. This truth remains in all times and ages —even in China! But what does this *love* mean? What do we mean also, when we say, "Christ is our Saviour?" If Christ means for Christians only what is expressed and demanded by modern theology, then we have no Christianity at all. We are only either a section of the Jewish religion or a branch of Buddhist doctrine. If we, as Christians, are to witness to our Lord, then we must bear in mind that we have a special task and a special testimony to give, which the world and all other religions do not have. That is the testimony about sin, grace and salvation through Christ Jesus. China does not need secondary Jews or Buddhists. China has enough of human laws and evaluations. She has also sufficient of those preachers who attempt to correct and save men and people through ethical living and doctrine. Our task is to state, very frankly and openly, that there is only one way to the heavenly Father, and that is through our eternal Saviour. He is the absolute and only way, not just a teacher and great man among other teachers and great men. Only through him comes forgiveness of sin. If we, as Christian missionaries, do not dare to keep clear this testimony then it is better for us to quit China on the next

steamer or train! There are in this land other kinds of teachers enough! But if we do bear witness to this Name and salvation through Him, then we have a task which is larger than we can achieve alone.

2. On that idea we will take our stand as to what we call the dogmas of the Church and Christianity. Many men reject even the teaching about salvation as a dogma which concerns western churches and peoples only. Even there are too many dogmas and different confessions which are often imported to China as the main questions involved in salvation. We mention some of them only, such as, "apostolical succession," baptism, and ecclesiastical polities. None of these are the way of salvation. But Christ as the Son of God, given for us through the love of the Father is the unquestionable "basis" of Christianity. If there ever should be a united and national Christianity in China then there is only one foundation for it, and that, as expressed in Acts. 4:12: "Neither is there salvation in any other name under heaven given among men whereby we must be saved."

3. In the light of the above-mentioned facts we see that if we attempt to save some non-Christian customs and manners, such as the worship of ancestors, we must cast away the absoluteness of Christ. For this particular custom is, in fact, the outcome of the worship of human beings in which, furthermore, only a male can act as worshipper. This is the outstanding factor in giving to women in China

such a low social standard. Why, then, should we yield to those who do not like to follow Christ without preserving it? Let those who are not willing to follow Christ in every matter *stay outside the Church*. That would be for Christianity only a blessing!

M. MEEDAR.

### Literary Worker Needed!

To the Editor, of

*The Chinese Recorder.*

DEAR SIR:—It has been known for some time that Chinese literary workers are very difficult to obtain. The Christian Literature Society has been searching for some time for a graduate of a foreign university who also knows his own language well, to occupy a most important position on the staff, namely, that of Chinese editor-in-chief of a projected Dictionary of Christ and the Gospels.

The qualifications for this post are necessarily high, and I write to your columns in the hope that the letter may attract the eye of some missionary who knows a suitable man, or possibly the eye of such a man himself.

We take this unusual method of advertising our need simply because we have exhausted other methods of search.

Thanking you for inserting this letter,

Yours sincerely,

D. MACGILLIVRAY.

General Secretary.

## Work and Workers

**Educating Chinese Christian Laymen.**—"The greatest need of the Church in China," says the Anking Newsletter, February, 1929, "is that for unsalaried lay workers, possibly also clergy. The trouble is, however, that in most cases they do not know how to work. Furthermore there are many of them who cannot read." To meet this situation a conference of laymen was held in Wuhu, February 17-24, 1929. Nineteen men came, ranging in age from eighteen to sixty and in intellectual equipment from a sophomore in college to those who "but barely read in a sort of way." The mission paid for their entertainment and in some cases for one-fourth of their travelling expenses. The work consisted of devotional services, and studies in the Life of Christ, the Prayer Book, Genesis and Methods of Church work. These studies were led by Chinese ministers. Excursions to local institutions and entertainment completed the program.

**Chinese Bishop Consecrated.**—The Rt. Rev. P. Lindel Tsen was consecrated Assistant Bishop of the Diocese of Honan in St. Paul's Cathedral, Hankow, on February 24, 1929. The Chung Hua Sheng Kung Hui now has three Chinese Bishops, one other being in Chekiang and the third in Fukien. Bishop Tsen was elected unanimously by the Diocesan Synod of Honan. Although the Honan Diocese is supported by the Church of England in Canada the stipend of the new Bishop will be provided by the Episcopal Endowment Fund of the Chung Hua Sheng Kung Hui. Bishop Tsen is a graduate of Boone University and Boone Divinity School. He has also done post-graduate work in the Virginia Theological Seminary, the Phil-

adelphia Divinity School and the University of Pennsylvania. He has occupied a number of important positions, among them being that of Secretary of the Board of Missions of the Chung Hua Sheng Kung Hui and Chairman of the House of Delegates of its General Synod of 1928. He was born in Wuhu on January 7, 1885.

**Another Chinese Bishop.**—The Church of the Brethren, in Shansi, has just ordained its first Chinese Bishop. One who qualifies for this office must first prove himself as a Minister and then be approved by his Church with his own consent. Ordination includes a charge to his wife also, if he have one. The consecration consists of the laying on of the hands of two Bishops and a consecration prayer by each of those assisting in the service. Consecration is not always followed, however, by a definite charge. At this consecration service, which took place at Ping Ting Chow on February 24, 1929, the Rev. H. C. Yin and wife were ordained. The service took place in connection with the annual joint business meeting composed of Chinese and foreign delegates. A good representation of the churches was, in consequence, present.

**Chinese Philanthropic Association of Shanghai.**—This Association had its inception in 1917. Since then it has done much to promote human welfare in a quiet and unostentatious way. It has more than 2,000 members. At present Mr. Wang I Ting is the president. Its funds are all raised among the members. These have amounted, on the average, to \$500,000 each year since its organization. Its work comprises

poor relief, emergency relief, educational and industrial activities. In the form of poor relief it distributes food, clothes, medicine, coffins, etc., mainly to people in Shanghai. Its emergency famine relief goes throughout China, particularly to Chekiang, Honan, Hopei and Shantung. As part of its educational work it maintains four schools in Shanghai and two in Nanking. These institutions are free of all expenses, including books, and support 3,000 children of poor parents. In industrial work \$20,000 to \$30,000 are spent each year on a factory for the poor. This aspect of its work has been less satisfactory than the others. It has an extensive program for 1929. In carrying on its activities it has cooperated with other relief committees.

**The Revolution and the Y.M.C.A. in 1927.**—Statistics showing the effect of the Revolution on Christian work are not easy to obtain. The Y.M.C.A. has been slow in making up its statistical report for 1927 owing to the difficulty of getting reports from all its forty-five associations. Even now the final summary is incomplete. It is interesting, however, to know how this one Christian organization fared, when measured statistically, while the Northern Expedition was "making its tempestuous way toward Peking." In twenty-eight Associations which reported, there was only a small loss in active membership and in the number serving on standing committees. There was, however, a loss of about 34% in the general membership below the figures of 1924 and a drop of 65% in the men and boys engaged in definite forms of volunteer service. During the same three years the Chinese staff decreased by 26%. These were not all lost to Christian work. The situation points, however, to the need for a "vigor-

ous program of recruiting." Like all Christian organizations the Y.M.C.A. shared in the "let down" in religious work. Bible classes in eighteen Associations lost in three years 79% of their enrollment; in fourteen Associations decisions for the Christian life dropped 48%; for twenty-eight Associations attendance on their various educational departments dropped about 62%, though the decrease as regards educational lectures was not so high. There was, also, during these three years an "enormous diminution... in attendance on gymnasium classes." There was, however, an increase in twenty-eight Associations of about 66% in the number of men living in dormitories. The decrease in income from thirty city Associations was only about 27%; and while income from contributions, membership and educational fees decreased that from "other sources" increased. As a result, however, of the general situation some of the Associations now find themselves handicapped with burdensome debts. In such cases expenses outrun receipts, not in general the case three years ago. During 1927 Association properties sustained comparatively small losses. It is interesting to note that the People's Club, while occupying the Association's buildings in Changsha, tried their utmost to reproduce its former program. These somewhat varied statistics do not permit of conclusive generalizations. They do, however, show how even a fairly popular Christian organization felt the strain of 1927.

**The Christian Approach in Java.**—Dr. H. Kraemer has recently made a report to the Dutch Bible Society of six years of observation, study and pioneering work in Java. This report has been summarized and issued by the Research Department of the World's Committee, Y.M.C.A. Such research work has

significance for Christian workers in China: for Java is being revolutionized through contact with western civilization just like China, and Christianity in both faces the same situation. Dr. Kraemer studied Islam in Cairo before taking residence in Djokja in Middle Java. Java he found, is no longer static. Mohammedanism, also, shows a "healthy spirit of energy" and is using quite modern methods. The missionaries have always tried to discover the simple animist under the Mohammedan exterior. This, Dr. Kraemer thinks, was a mistake. For "Islam seeks to interpret the empirical by intellectual reflection and synthesis." Controversy, though sometimes inevitable, is really useless. But "a constructive intellectual exposition of Christianity is . . . certainly a necessity." Dr. Kraemer confined himself at first to the "task of listening and learning." After a year spent in getting his bearings he started a monthly survey of the native papers in the principal missionary organ in order to give missionaries a true insight into the native world. He managed, also, through lectures to convince the Javanese that he was disinterested and free from propaganda. In this way he broke through the wall of suspicion built around everything European. Quite frankly he describes the treatment accorded natives by Europeans as "scandalous." He ventured, also, to speak for the native right to political autonomy. "The deepest desire of Christians," he said, "must be that God shall be glorified and served by as many humans as possible, and by people and nations who are personalities to the fullest extent." The Christian, being "the champion and upholder of spiritual values . . . can write concerning questions which are not specifically religious in character, and still serve the cause

of Christ." With those missionaries who believed that while "work amongst Mohammedans might be a duty, to believe in its result was the mark of a Utopian dreamer," he thoroughly disagreed. "To abandon the spiritual struggle with Islam," he said, "is tantamount to a denial of the essence of Christianity." He felt, also, that the undeveloped state of the native church and the denial of the true character of the people, the result of the general attitude of the missionaries, "had brought church life to a deadlock." While he noted such current expressions as "Javanese Christianity" and "National Church," these did not, he discovered, "signify any unity of method." He did not object to missions working independently in their different territories, nor did he advocate their "organizational unity." Two things, however, he earnestly urged. (1) "That the different groups should consider themselves as members of one body in the great effort to bring an alien people under the sway of Christ." (2) "That new converts should be urged to the formation of one homogeneous Javanese Christian community." He deplored the "lack of cooperation between the missions and the indigenous Church" and the absence of native intelligentsia in its leadership; which latter he attributed to the "subordinate position of the Native Church." To improve this situation he advocated a Malay Weekly paper, which is now under the acting editorship of "one of the best known and ablest representatives of the Popular Assembly." He urged, also, a revision of the Javanese Bible. The need for a strong Javanese leadership lead to the founding of a college at Malang. "Its aim is to form Javanese who know how to find their way to the heart of the people through their familiarity

with the accent and rhythm of the language: who can discover the 'logos spermatikos' in the spiritual heritage of their people; and who have attained, at the same time, to a deeper Christianity through their struggle with the inner conflict of the Javanese soul." To fit into this situation Java "demands (missionaries) of a wider intellectual equipment than the present missionary training can provide": "men of a spiritual and intellectual type and of first class university education." Among other things these must study the "Javanese character." With some slight modifications Dr. Kreamer might have written this report about China. Christian work

therein is showing the same weaknesses and exhibiting the same needs. An awakened people cannot be nudged or probed like one still asleep! Furthermore a native church must be left to find and learn to depend on its own leadership. The missionaries, who have in the past been leaders, may help train them but they can neither discover or make them.

#### PERSONAL.

**HAMILL-WALLACE.**—On February 6, in New York, Miss Velma Mary Hamill, of Toronto, Canada, to Rev. Edward Wilson Wallace, of Shanghai.

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### Notes on Contributors

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**Rev. R. O. JOLIFFE, B.A.**, is a member of the United Church of Canada. He is located in Chengtu, Szechuan, having arrived in China in 1904.

**Dr. C. S. MIAO** is a secretary of the China Christian Educational Association. He is a member of the Baptist church and was formerly on the staff of Shanghai College.

**Mr. FRANZ HUHN** arrived in China in 1909. He is a member of the Berlin Missionary Society. Up to 1922 he was engaged in evangelistic work and "lived as a neighbor of villagers," sharing their joys and sorrows. Since 1923 he has been the principal of the Lutheran Theological Seminary.

**Rev. D. C. GRAHAM, A.M., B.D., Ph.D.**, is a member of the American Baptist Foreign Mission Society, having arrived in China in 1911. He has worked mainly in Suifu, Szechuan. He has done considerable research work.

**Miss KATHERINE E. VAUGHN** is a secretary of the Y. W. C. A. having arrived in China in 1920. She was for several years located in Canton. She is now on the staff of the National Committee.

**Mr. JOHN S. BARR, M.A., B.Sc.**, is on the staff of Medhurst College, Shanghai. He is a member of the London Missionary Society, having arrived in China in 1917.

**Dr. J. G. VAUGHN**, is connected with the Medical Department of the Board of Foreign Missions of the Methodist Episcopal Church. He was formerly a missionary in China.

